2: Thevet--217-220 (1555) 1878 Tupinamba
116, 765, 533

.... if the father of a family happens to die, his wives, his close relatives and friends will mourn him for four or five months. The deepest mourning occurs during the first four or five days. You hear them producing the same harmony as dogs or cats: you see men and women reclining in their hammocks or squatting on the ground and embracing each other ... saying in their language: "Our father and friend was a good man, so gallant in war and causing the death of his enemies. He was strong and powerful, he worked well in our fields, he caught game and fish to feed us. Alas, he is dead, we shall never see him again until after death, with our friends, in the countries seen by our medicine-men," and other similar words. They repeat such sentences ten thousand times, by day and night for four or five hours without stopping. The children of the deceased man invite their friends to a feast celebrated in his honor. They dress for the meeting by painting themselves various colors and wearing feathers.... They perform ceremonies and indulge in a thousand pastimes. When they are together dressed with such feathers of different colors they dance, play, beat drums and make music with the bones of the arms and legs of their enemies and other instruments in the fashion of their country. The others, that is the older ones drink the whole day and go without eating. They are served by the women and relatives of the dead.

4: Léry--II, 2
116, 533, 136

(1557) 1880

Tupinamba

Camouroupony-ouassou is a very large fish which is mentioned by the Tupinamba when dancing and singing. It is often repeated in this way: Pira-ouassou a oueh, Kamouroupouy-ouassou a oueh, etc.

6: Abbeville--300v-301 (1611) 1614 Tupinamba
116, 533

Their songs are praises of trees, birds, fish, animals and other things of that sort; without any scandalous words. They take pleasure in singing about their battle victories, triumphs and other [301] war deeds of which they are wonderously boastful: all tend to exalt and magnify military virtue, having different music (chant) for all their songs (chansons), with a refrain which they repeat together in unison at the end of each couplet. They sing in low tones at the beginning of their dances and slowly they raise their voices to the extent that they can be heard from far away; the harmony is unusual, especially when they sing all together, as they usually do.

7: Evreux--24-25 (1611-13) 1864 Tupinamba
116, 301, 533

... These savages imitate in everything the perfection of the birds and animals in their country. They compose all the songs which they recite in their dances about that perfection. The birds of their country being covered with three colors, especially red, yellow and greenish-blue, they like clothes and textiles of these colors. Jaguars and boars being the fiercest animals of their land, [25] they take their teeth and insert them into their lips, cheeks and ears in order to look fierce. The feathers of the weapons are put at the end of clubs and bows. Short, so prepared, they drink their wines made of mouay publicly to say farewell to those who remain behind.

7: Evreux--42 (1611-13) 1864 Tupinamba
116, 273, 527, 533

The chiefs, who generally keep open house and who, therefore, must have large fields, organize a general caouin (drinking bout) to which they invite everybody on condition that they will help cut down the trees that cover the fields. This is done with great rejoicing in one or two busy mornings. Then they all drink in the hut of the man who started to work. Every one helps himself to the wine, if it is ready, and praises its strength. They improvise songs which they recite while walking around the hut to the rhythm of their rattles. They utter such and such words: "O the wine, the good wine, we shall drink to our heart's content. O the wine, the good wine it is not lazy." They call lazy any wine that has not the strength to inebriate them immediately and does not provoke vomit so that they may start drinking again. The girls wait during these parties. They sing and dance to their heart's content. Those who are drunk are put to bed. They rarely quarrel, but they are joyful and amusing in their drinking, especially the women, who make all sorts of antics that may drive the sadest and sulkiest men to laugh. As far as I am concerned I admit that never in my life have I heard so much laughing as when these women were fencing with wooden bowls full of this wine, drinking each other's health, and making all sorts of faces and movements.

8: Soares de Souza--94 (1570-87) 1851 Tupinamba
116, 533

The Tamoyo are considered among these Indians as good musicians and dancers. They are excellent improvisers of songs and for that they are greatly esteemed wherever they go.

CONTINUED
FROM
PRECEDING
FICHE

8: Soares
116, 533,

The T
bearable
vise coup
There is
sing and
duplicate
inside an
tion or m
of the dru
where th
them sing
They hav
cross en

: Abbeville--119 (1611) 1614
16, 534

During our absence every evening and morning, the Indians of Iur
t the sound of a kind of tambourine, called in their language Ouaïara
ebastian invented to use in the absence of a bell.

s de Souza--324 (1570-87) 1851 Tupinamba
535

upinamba boast of being great musicians and in their fashion they sing with
tone and they have good voices. All sing in one tone and the musicians impro-
olets (notes) and refrains which end with the same syllable as the couplet.
only one man who sings, the others answer with the end of the couplet. They
dance together in a circle in which one beats a tambourine; but they do not
the roll of the drum. Others hold a maraca, which is a calabash with gravel
d having a handle by which it is shaken. In their dances they do not shift posi-
nake other movements than pounding the ground with a single foot to the cadence
um. Thus they dance together in a circle. They enter each other's houses
ey have beer ready to be served. Sometimes a couple of girls pass between
ging. Among the women there are good musicians, who are highly regarded.
e great respect for musicians and wherever they go they are welcome and they
emy country without being harmed.

iparan, assembled
, which the said

7: Evreux--43
116, 534

They have whistles and flute
They give a clear and sharp so
pecially when they have their d

1: Staden--148
116, 534, 778

They put their faith in a thing sha
hollow within, and they put a stick t
with stones so that it rattles. They
Tammaraka, and each man has one

(1553-54) 1928 Tupinamba

"Of their beliefs.
ped like a pumpkin, the size of a pint pot. It is
hrough it and cut a hole in it like a mouth, filling it
shake it about when they sing and dance, and call i
of his own."

2: Thevet--195
116, 534, 727

When they return home after a vict
flutes, playing drums, and singing ac
is accompanied by musical instrumen
of their enemies. Their war instrun
feathers.

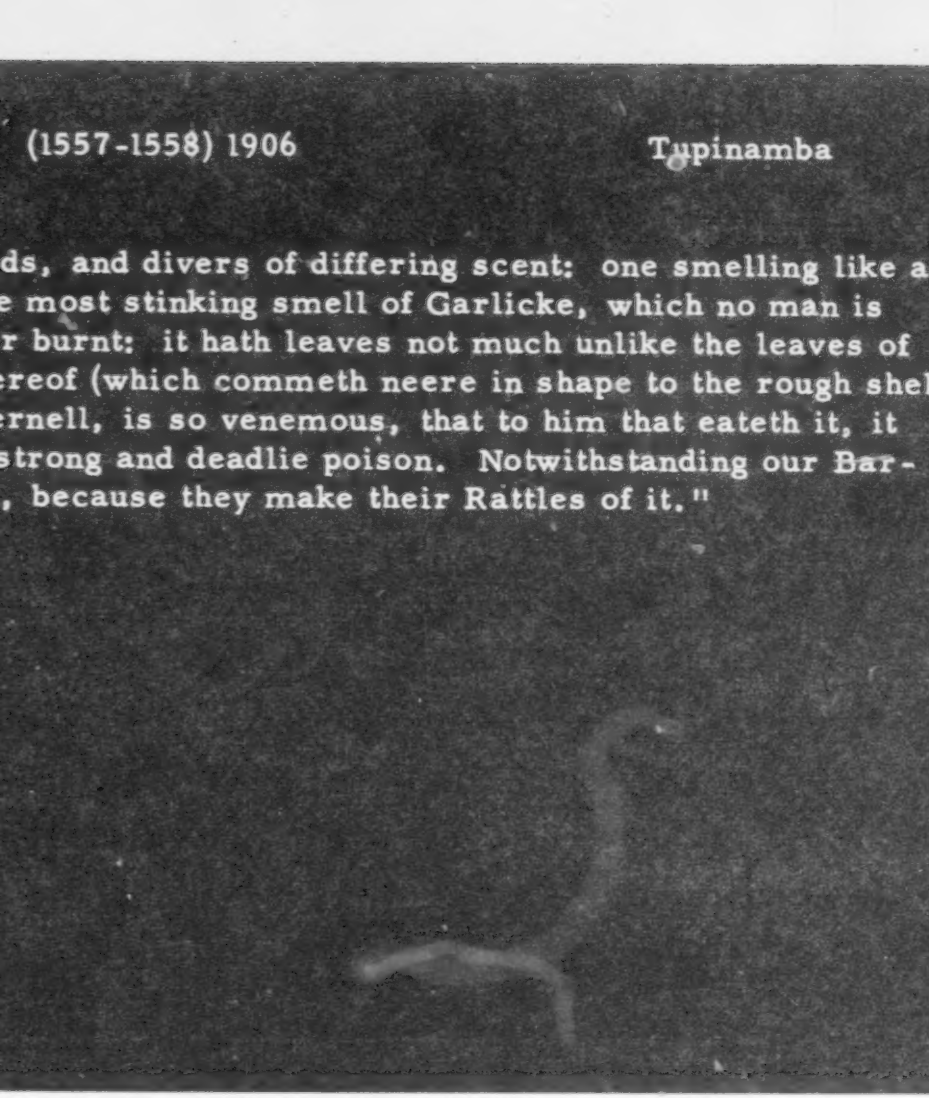
ory, they all show signs of joy, blowing sound
ccording to their fashion. It is pleasant to hear and
nts made of hollowed fruits, or bones of animals or
nents are richly adorned with beautiful tufts of

5: Léry--537[2]
116, 137, 534

"They have divers coloured woo
rose; another called Aou-ai, of th
able to indure, while it is hewed o
our Apple trees: but the fruite the
of a Chesnut) and especially the ke
resembleth the effect of the most
barians highly esteeme that fruite

(1557-1558) 1906 Tupinamba

ds, and divers of differing scent: one smelling like a
e most stinking smell of Garlicke, which no man is
r burnt: it hath leaves not much unlike the leaves of
ereof (which commeth neere in shape to the rough shel
rnell, is so venemous, that to him that eateth it, it
strong and deadlie poison. Notwithstanding our Bar-
, because they make their Rattles of it."



9: Cardim--421[3] (1
116, 527, 533, 273

"They have some particular daies wher
drinking, and they last two or three daies
and there be men that emptie a whole grea
be more festivall, some goe about singing
they finde for to drinke and be merrie. T
of the drinking, in the which they sleepe n
are drunke they play many disorders, and
mens wives, &c."

583-1601) 1906 Tupinamba

ein they make great feasts, and all ends in
, in the which they eate not but onely drinke,
at vessell of wine. That these drinkings may
from house to house, calling and inviting all
hese dancings last with musicke all the time
ot, but passe it all in drinking, and when they
they breake one anothers head, and take other

They are so poised and they have such a sense of rhythm that they do not miss a step and they stamp the ground with such energy that the earth trembles. They are so inflamed and fierce that this spectacle is awe-inspiring. The women and children join in these dances and songs. They perform these figures and changes with so many nods and grimaces that this is a ridiculous thing....

Generally they do not move from the place where they stand, but remain in a circle and they move their bodies, their feet and their hands. It is impossible to understand the words of their songs, but the Fathers told me that they sang couplets referring to the deeds and massacres accomplished by their forefathers. They imitate birds, serpents and other animals, things that are sung to stimulate their fighting spirit. They improvise these couplets and the women are distinguished improvisers.

534

534 MUSICAL INSTRUMENTS--idiophones (e.g., clappers, gongs, rattles); membranophones (e.g., drums); cordophones (e.g., zithers, lutes, harps); aerophones (e.g., flutes, pipes, trumpets); special instruments (e.g., bullroarers), complex mechanical instruments (e.g., piano, organ); care and repair of musical instruments; etc. See also:

Drum signaling 202
Radio 207
Sound recordings 216
Musical supplies industry 649

5; Léry--538 (1557
116, 137, 322, 534

"The tree called by the Barbarians Ch
the shape and greenenesse of a Bay leafe
comming neere unto the shape of the Est
these the Tououpinambaultii, by reason
them through whole, in length and breadt
they also hollow and divide them into hal

-1558) 1906 Tupinamba

oyne, is of an indifferent height, with leaves of
e, with Apples of the bignesse of a childes head,
ridges egges, which surely are no meate. Of
of the hardnesse of the shell, piersing some of
th wherewith they make their Maraca or Rattles
ves, for cups and other small vessels."

9: Cardim--427-428 (1583
116, 524, 533, 535

and bodies, especially when they dance alone
of voices in their Consort: and ordinarily th
Tenours."

e. They keepe among themselves differenc
e women doe sing the Treble, Counter, an

9: Cardim--427-428 (1583-160
116, 524, 533, 535

"Though they be melancholike they have thei
divers and pleasant, in the which they counterf
great feast and order as may be. And the chil
they play with such quietnesse and friendship,
or any scurrilitie, or calling any nickname one
dome doe they disagree when they play, nor di
seldome doe they strike or fight one with anoth
their cradles to dance and sing, and their danc
tinuall stamping with the feet standing[428] stil
bodie or their head, and they doe it all by such
desired, at the sound of a Timbrell made after
use in Spaine with manie smal stones within or
verie good beads: and so they sing dancing alt
out the other, in such compasse and order that
ing together in a row one behind the other doe
together in one place. The singers aswell men
them, in so much that if they take an enemie a
they therefore spare his life, and doe not eate
dance together with the men, and make many g

r Games, especially the children verie
eit manie kinds of Birds, and with so
dren are joyfull and given to play, and
that among them is no bad name heard,
to anothers Father or Mother, and sel-
sorder themselves for any thing, and verie
er. The Fathers doe teach them from
ings are not sundrie changes, but a con-
l, or going round about, or stirring their
compasse, and pleasantnesse as can be
the fashion of those which the children
certaine seeds whereof they make also
ogether, for they doe not one thing with-
sometime an 100 men dancing and sing-
end all at one stroke, as if they were al-
as women are much esteemed among
good singer, and an Inventer of Verses,
him nor his children. The women doe
ambolls and gestures with their armes

8: Soares de Souza--347
116, 534

They use war drums which are mad
the walls become very thin. They als
seashells or of the long leg bones of t
fix them at the end of a piece of wood.

musical instruments; etc. See also:

Drum signaling . . . . . 202 Sound recordings
Radio . . . . . 207 Musical supplies

(1570-87) 1851 Tupinamba

le of a piece of wood hollowed out with fire until
o use trumpets which they make of large perforated
he animals which they kill. They carve them and

8; Soares de Souza--298
116, 534

The Indians make trumpets with th
names of tapuçu, oatapu, oapuaçu.

(1570-87) 1851 Tupinamba

e shells of several shell fish described under the

7: Evreux--43
116, 534

They have whistles and flutes made of th
They give a clear and sharp sound. They
pecially when they have their drinking bout

1611-13) 1864 Tupinamba

ne leg, thigh and arm bones of their enemies,
sing with them their ordinary tunes, es-
s and when they go to war.

7: Evreux--141
116, 534

War trumpets are made of a piece o
like trumpet.

(1611-13) 1864 Tupinamba

f wood, hollowed out, with a mouth and a bell

8: Soares de Souza--345
116, 534

These Indians, when they sing, bea
large to contain a human arm. Th
with them they pound the ground wi
like drums.

(1570-87) 1851 Tupinamba

t a bambu tube, four to five feet long and sufficiently
ese tubes are open at one end and when they play
th the bottom of them. These instruments sound

535

535 DANCING--dance styles (e.g., imitative, pantomimic, symbolic, stylized); technique (e.g., movements of the head, trunk, and limbs); gestures, postures, and their symbolism; solo, pair, and group dancing; choreographic patterns; extemporization and formalization; rhythm; musical accompaniment; occasions for dancing and associated dance forms (e.g., war dances, shamanistic dances, ballroom dancing, tap dancing); participants and spectators; dancing places (e.g., dance halls); dance costumes and paraphernalia; emotional expression in dancing; training in dancing; specialized dancers and dance leaders; choreographic arts allied to dancing (e.g., figure skating); etc. See also:

Gestures 201
Postures 516
Skating 526
Dance performances on the stage 545
Night clubs 547

Tupinamba

war or something else, mainly the
. They speak in turn with such
d to. When finished each speaker
s on the ground, but some of them
else, are permitted to sit on beds.

: Staden--73 (1553-54) 1928 . Tupinamba
6, 727, 535

"How they danced with me before the huts in which their idols Tammerka had been set up.

fter this they carried me from the place where they had cut off my eyebrows to the huts here they kept their idols, Tammerka. Here they made a ring round me, I being with wo women in the centre, and tied my leg with strings of objects which rattled. They ound me also with sheaves of feathers arranged in a square, which they fastened behind t my neck so that they stood up above my head. This ornament was called in their lan- uage Arasoya. Then the women commenced to sing all together, and I had to keep time ith the rattles on my leg by stamping as they sang. (47) But my wounded leg was so ainful that I could hardly stand upright, for the wound had not been dressed."

"47. These stamping dances are mentioned by other travellers--e.g. the anonymous riter of the Treatise of Brazil in Purchas (reprint), XVI, pp. 427 f.: 'their dancings re not sundrie changes, but a continuall stamping with the feet standing still or going ound about, or stirring their bodie or their head, and they doe it all by such compasse nd pleasantnesse as can be desired at the sound of a Timbrell.'"

: Léry--542-543 (1557-1558) 1906 Tupinamba-17
16, 537, 622, 721

"But the manner whereby our Tououpinambaultii assemble, being readie to goe to the varres, is this, as much as I could observe. Although they have no Kings or Princes among them, but are almost equall in dignitie, yet this is given them by nature (which also was most exactly in former times observed by the Lacedemonians) that they admire and reverence the elder sort whom they call Peoreru Picheh, for their experience of things: therefore in everie Village no contemptible service and obedience is performed unto them. These occasions being offered, either walking or sitting in their Cotton hanging beds, exhort the rest with these, or the like words.

What (say they speaking by turne, without interruption of speech) were our Ancestors who not only fought against so many enemies, but also vanquished, slue and devoured them, an Example unto us, that wee should perpetually lye lurking heere at home? Shal wee suffer our Nation, which in former times was so great a terrour to all the rest, that they could not in any sort indure their sight, to be so much reproached to our great disgrace, that our enemies should assaile us by Warre even in our owne houses? Shall we through our cowardize cause, that the Margaites and Peros-ergaipa (that is, those wicked Nations) assault us first? Then that Orator clapping his shoulders and buttocks with his hands, addeth these words with exclamation: Erima, Erima, Tououpinambaults Conomiouassou Tan, Tan, &c. that is to say, My countrimen, and most valiant young men, wee are not so to doe: but rather let us prepare us for the fight and bequeathe our selves to death and slaughter, or avenge our people.

4: Léry--I, 153
116, 292, 535

They used to get together ev
The young bachelors have pecul
suspended from their waists and
fruits jingling like snail shells t
whole night going to and fro, jum
In all their dances, those in whi
they form a circle, about which
never mix with the men, and if

(1557) 1880 Tupinamba

very day in their villages to dance and enjoy themselv
iar customs: with bunches of feathers called araroye
d sometimes with maracas in their hands, and with dr
ied up and fastened around their legs, they spend the
mping and dancing in this array from house to house.
ch they follow each other in line, or those in which
I shall speak when dealing with religion, the women
they want to dance they do it apart.

6: Abbeville--299-300v
116, 535

Dancing is the first and the pr
best dancers under the sky. The
for that purpose. Girls and wom
bouts, but then they refrain from
their husbands' shoulders when th
each other, but without touching
place [300] so that they do not get
ing bouts they jump and dance ar
arms hanging, sometimes, howe
move the right leg and foot. Som
turning around, always stamping
three or four times, each in turn
left. They accompany themselve
made of a fruit a little long like a
many little black grains, very st
they encircle with a cotton string
garters.

incipal [299v] exercise of the Topinamba, who are the
re is not a day that they do not meet in their villages
en do not dance with men, except during their drinkin
foolishness, and the women only put their hands on
ey dance.... In dancing, they form a circle close to
or holding each other. They do not move from one
excited by jumping and dancing, but during their drin
ound the village huts. When they dance they keep thei
ver, the right hand is toward the back, and they only
metimes they get near each other and then walk back,
the foot against the ground. After they have turned
, they find themselves back at the place which they
s with songs... and beat the rhythm with a maraca,
melon [300v] which grows there in which they place
rong and pass a stick across it to serve as handle whi
... wearing also bells of (coques de fruicts) on their

7: Evreux--133-134
116, 535

The manner in which he [the chi
the Grand Plaza of Saint Louis, bo
was very strange. He placed all h
a hundred and twenty. Some had g
daggers, others bows and arrows,
tens, they went round the huts of th
the dance in front of us, which was
they walked and advanced slowly in
rhythm of the maracas and the voic
the French. They moved their heads t
would have caused the stones to lau
oüi, that is to say the dance of the
are danced in a circle without movi

(1611-13) 1864 Tupinamba

ef Big-stingaraye or Grand-Raye] made his entry into
th to salute the Tabayara and to favor the French,
is men in a file; they numbered at least a hundred or
ourds, others pots, others shields, others clubs,
or other utensils. Arranging the maraca players by
ne Tabayara, then they came to the big plaza to finish
very much like the [134] dance of the "Pantalons",
a group, beating the ground with their feet to the
es, singing at the same time a victory song praising
o and fro and also their hands with gestures, which
gh. This dance is called Tapinambos porasséu-tap-
Tapouis. Tupinamba dances are quite different: they
ng from the place.

5: Léry--542-543
116, 537, 622, 721

With these Orations therefore c
houres, the hearers who most att
as one syllable, being increased
everie Village, assemble as spee
tudes. But before wee bring our
with what Weapons they are furni

of the elders, which sometimes are prolonged for six
ntively hearken, so that they forget not so much [543]
both in strength and courage, speaking each to other in
dily as they may, at the prefixed place in great multi-
Tououpinambaultii to the Battaile, wee are to declare
shed."

9: Cardim--427-428
116, 524, 533, 535

and bodies, especially when they danc
of voices in their Consort: and ordina
Tenours."

e alone. They keepe among themselves differencies
rily the women doe sing the Treble, Counter, and

10: Cardim--270-271
116, 533, 535

They are so poised and they have such
and they stamp the ground with such en
ed and fierce that this spectacle is awe
dances and songs. They perform these
maces that this is a ridiculous thing....

Generally they do not move from the
and they move their bodies, their feet a
words of their songs, but the Fathers t
deeds and massacres accomplished by t
and other animals, things that are sung
vise these couplets and the women are

(1583) 1939 Tupinamba

a sense of rhythm that they do not miss a step
ergy that the earth trembles. They are so inflam-
-inspiring. The women and children join in these
figures and changes with so many nods and gri-

place where they stand, but remain in a circle
nd their hands. It is impossible to understand the
old me that they sang couplets referring to the
heir forefathers. They imitate birds, serpents
to stimulate their fighting spirit. They impro-
distinguished improvisers.

14: Vasconcellos--LXXXV
116, 535

There is a solemn dance among
moving from the place where t ey
gallantry, of their war deeds with
that the valleys resound.

them. They form a circle and they dance never
stand. They chant on the same tune accounts of their
so much whistling, clapping of hands and stamping

8: Soares de Souza--324 (
116, 533, 535

The Tupinamba boast of being great m
bearable tone and they have good voices.
vise couplets (notes) and refrains which
There is only one man who sings, the oth
sing and dance together in a circle in whi
duplicate the roll of the drum. Others ho
inside and having a handle by which it is
tion or make other movements than pound
of the drum. Thus they dance together in
where they have beer ready to be served.
them singing. Among the women there a
They have great respect for musicians an
cross enemy country without being harme

1570-87) 1851 Tupinamba

usicians and in their fashion they sing with
All sing in one tone and the musicians impro-
end with the same syllable as the couplet.
ers answer with the end of the couplet. They
ch one beats a tambourine; but they do not
ld a maraca, which is a calabash with gravel
shaken. In their dances they do not shift posi-
ing the ground with a single foot to the cadence
a circle. They enter each other's houses
Sometimes a couple of girls pass between
re good musicians, who are highly regarded.
d wherever they go they are welcome and they
d.

9: Cardim--427-428
116, 524, 533, 535

"Though they be melancholike they divers and pleasant, in the which the great feast and order as may be. A they play with such quietnesse and f or any scurrilitie, or calling any nic dome doe they disagree when they pl seldome doe they strike or fight one their cradles to dance and sing, and tinuall stamping with the feet standi bodie or their head, and they doe it desired, at the sound of a Timbrell use in Spaine with manie smal stone verie good beads: and so they sing out the other, in such compasse and ing together in a row one behind the together in one place. The singers them, in so much that if they take a they therefore spare his life, and do dance together with the men, and ma

have their Games, especially the children verie
ey counterfeit manie kinds of Birds, and with so
nd the children are joyfull and given to play, and
riendship, that among them is no bad name heard,
ckname one to anothers Father or Mother; and sel-
ay, nor disorder themselves for any thing, and verie
with another. The Fathers doe teach them from
their dancings are not sundrie changes, but a con-
ng[428] still, or going round about, or stirring their
all by such compasse, and pleasantnesse as can be
made after the fashion of those which the children
s within or certaine seeds whereof they make also
dancing altogether, for they doe not one thing with-
order that sometime an 100 men dancing and sing-
other doe end all at one stroke, as if they were al-
aswell men as women are much esteemed among
n enemie a good singer, and an Inventer of Verses,
e not eate him nor his children. The women doe
ake many gambolls and gestures with their armes

6: Abbeville--312v-314v
116, 153, 537, 576

...They are very susceptible to a
stand that which you wish to teach, b
apt at imitating all they see done.

They are so attentive and poised t
you wish to talk without interrupting
a long speech nor [313] interrupt whe
and do not speak in confusion, severa
and enjoy long speeches, which they
getting disturbed, knowing how to dra

They are very reasonable and are
[314v] [MC: Appealing to their reason
lips, pointing out that if God had wish
convinced by this argument, ceased
as those of their children.]

ll you wish to tell them, and vey quick to under-
eing very desirous to learn and be instructed and

hat they will listen to you very earnestly as long a
in any way. They never disturb a person who giv
n someone else is talking. They listen to each oth
al at the same time. They are great speech make
make for two or three hours without hesitating or
aw conclusions from arguments.
led only by reason and a knowledge of the causes.
the priests asked them why they should pierce th
ned the lip pierced He would have done it. Severa
piercing their lips and shaving their bodies as wel

7: Evreux--31
116, 537, 754

[AM: Text of the speech delivere
French tried to excite the Tupina
villages of the island in which he
the French, and there in the huts
beating his thighs with the flat of
pagy ouassou, ché, ché, ché, ché
I, I, I, I am a great sorcerer. I,
caused the death of the Father wh
ouassou, the great Father to whor
death as I did for the other. I sha
feet and legs so many worms that
destroy the tubers in their plantat
ate in their company and I observ
that they did not know anything as
them and if we have to march aga
am strong and courageous." For
speeches without our knowing any
secretive, but they easily disclos

d by Capiton, a native who after having lived with the
mba against the colonists.] He started to visit the
thought that there might be people dissatisfied with
and in the carbets (meetings), according to his custom,
his hands he spoke: "Ché, ché, auaëté. ché, ché, ché,
, aiouka pais, etc. I, I, I, I am furious and brave.
I am the one who kills the missionaries, etc. I
o died and is buried at Yuiret, where lives the Pay
m I send all the troubles he has, and I shall cause his
ll vex the French with diseases and I shall put in their
they will be obliged to return to their country. I shall
ions so that they will starve. I lived with them and
ed them when they served Toupan. But I discovered
compared to us pagis, sorcerers. We shall not fear
inst them, I want to walk in front of them, because I
three months he went through the island making such
thing. When things are of public interest they are
e private enterprises.

537

537 ORATORY--rhetorical style; patterned forms of oratory (e.g., narration, debating, exhortation); techniques of declamation (e.g., exaggeration, repetition, figures of speech); gestures and postures in orating; training in public speaking; occasions for oratory; etc. See also:

Stylistics 196
Gestures 201
Postures 516
Boasting 521
Lectures and debates 544
Parliamentary debates 646
Electioneering 666
Arguments in court 696
Pronouncing of spells 789
Preaching 793

2: Thevet--185 (1555) 1878 Tupinamba
16, 576, 537

Before they start some great enterprise, either war or something else, mainly the old ones gather together without women or children. They speak in turn with such grace and prudence that they are sure to be listened to. When finished each speaker relinquishes his place to another. The audience sits on the ground, but some of them because of preeminence, or ancestry or something else, are permitted to sit on beds.

1: Staden--145
116, 551

"Their names [ARH: the names
From youth up they have one nam
name is given to the women."

(1553-54) 1928 Tupinamba

of women] are taken from birds, fishes and fruit.
e only, but for every slave killed by the men anoth

551

551 PERSONAL NAMES--proper names of individuals (e.g., number and variety, meanings, circumstances of use); sex and status differences, special name usages (e.g., nicknames, aliases, teknonymy); name taboos and avoidances; etc. See also:

Incorporeal property 424
Naming 553
Titles 554
Kinship terms 601
Names as souls 774

1: Staden--71
551

"They brought m
the great white b

Tupinamba-3

ne sait passer).
tinking dog. There are two chiefs in
means the swollen raven. The second

earth. The chief is called Itapoucou-
on the feet. [184]
a gourd which serves as a vessel.
which is a white raffade. The second
n means the eye of a large bird.
place where one eats crabs, which is
here are 4 chiefs. The first is Tatou
oras Ouassou, that is the great Cola,
e fourth is Tapyyre-euire, that is the

which means the great bird maracana:
e second is Aiourou-o-naissou, that
which means blue bird. (184v)
e grand old village. The chief is
e).
There are two chiefs in this place.

6: Abbeville--
116, 103, 551

The first is Ou
eater of carao
(Of the rem

(1553-54) 1928 Tupinamba

e to the hut of their king, who was called Vratinge Wasu, which means
ird."

-182-184v (1611) 1614 Tupinamba-4

irapappeup, that is the flat bow. The second is Caraouata-ouare, the
uata.
aining 10 villages 8 have one chief and two have two.)

1: Staden--144
116, 551

"They call themselves by the name
with this distinction, however. When
retain until they are fit to bear arms
they kill so many names they have."

(1553-54) 1928 Tupinamba

s of wild animals and have indeed many names,
they are born they are given one name. This they
and able to slay their enemies, and as many as

1: Staden--145-146
116, 551

" Ho

One of the savages who worked v
he called together his neighbours i
which was both noble and terrifyin
names which did not please him, f
of his forefathers, saying that a ch
slaves. His forefathers were nam
the third Koem, the fourth I have f
must have meant Cham, but Kowm
that he should call the child by that
called, and this was done. They n
cision."

w they first name a child.
with me had a son born to him, and a few days later
n the huts and took counsel with them [146]what name,
g, should be given to the child. These put forward
or he desired to name the child with one of the names
nild so named would flourish and be cunning to catch
ed as follows: the first Krimen, the second Hemittan,
orgotten. I thought when he spoke of Koem that he
in their speech signifies the morning. I suggested
t name, since one of his forefathers was certainly so
ame their children without any baptism or circum-

Evreux--71 (1611-13) 18
, 537, 574

They recite all the past events from time immemo
adition. The old men used to tell the young men wh
refathers what happened in their time. They do thi
d also in their huts, sitting early in the morning ar
their speeches. They do the same when visiting.
ying tenderly, they repeat, the one after the other,
refathers and what happened in times past.

rial and this all according to
o were their grandparents and
s in their assemblies (carbets)
d exhorting their people to listen
Then embracing each other and
all about their grandparents and

7: Evreux--110-111
116, 276, 537

They always have the herb petun in t
mouth and exhale through the nose. .
in getting up, or in the evening befor
them eloquent, wise and fluent in wo
[111] They also believe that the smok
and prevents them from being melan

The natives who were sentenced t
went to the execution plaza without p
are sick.

(1611-13) 1864 Tupinamba

heir mouths and they inhale the smoke through the
. . They smoke after their meals and in the morning,
e going to bed. . . . They believe that tobacco makes
rds. They never start a speech without smoking. . . .
e which they swallow keeps them happy and cheerful
cholv and sad.
death according to the custom of the country, never
etun, and they also refuse to give it up when they

10: Cardim--272
116, 622, 537

In each oca (house) there is a chief
are others who are more or less resp
do other things, etc. to go to war. Th
the form of sermons. He starts at da
half an hour. Then he gets up and goe
he gives aloud with a calm voice, repe
preachers there are old men with a gr
in the bush as far as three or four hun
orator so much that they call him the
death in his hands and he can take life
want to know whether a man is a great
tired and they speak the whole night w
feeling tired.

whom they respect in a certain way (though there
ected). He exhorts them to work in their fields and
ney respect him in everything. He exhorts them in
wn when lying in his hammock, and continues for
s round the village continuing his exhortations which
eating the same words. Among these chiefs and
eat name and authority and their reputation spreads
dred leagues and even more. They esteem a good
lord of the language. He has the power of life and
whenever he wishes without opposition. When they
orator, they gather to see if they can make him
ith him and sometimes two or three days without

9: Cardim--422
116, 512, 537

"All this people have for their beds
in them hanging in the ayre. These
and as they remaine in the ayre, and
mer and winter, they have fire under
times, and in the mornings there is o
doth preach unto them for the space
forefathers did, and he appointeth th
after he is up continueth his preachin
custome from a bird which is like a
it the King and Lord of the other Bir
the mornings to be heard of the rest,
speeches to be heard of theirs."

---

* One house containeth many Fam

(1583-1601) 1906 Tupinamba

s certaine nets made of Cotten wooll, and they sleepe
hey make some wrought, others of sundry colours,
have no other covering or cloathes alwaies in sum-
them: they rise not very early, and goe to bed by
ne chiefe man in their houses, *that lying in his net
of an houre, how they are to goe to labour as their
em the time, telling them what they are to doe; and
g, running through the Towne, They tooke this
Hawke, which singeth in the morning, and they call
ds; and they say that even as that Bird doth sing in
so the principall should make those preachings and

ilies.

48

Before marriage they prostitute their da
little present, and especially to the Christi

ughters to the first man who comes with some
ans.

den--148 (1553-54) 1928
51, 554, 729

"What is their greatest
ir greatest honour is to capture their enemies
n. And for every foe a man kills he takes a ne
s he that has the most names."

Tupinamba

t honour.
and to slay them; for such is their
w name. The most famous among

5: Léry--564 (1557-155
551

"As touching the giving of names, I remembe
by the Father Orapacen, which word signifie
compounded of Orapat, which is a Bow, and
manner also is observed in others."

er that hee of whom I now spoke, was named
th a Bow and Bow-strings: for the word is
Cen which signifieth a stringe. The same

6: Abbeville--143
116, 551

... this old man [MC: the father-i
was called Deer (following the etymol
deer with horns or a horned deer).

n law of Iapy ouassou, chief of the island], ...
ogy of his name, Sou Ouässouac which means a

The fifth village is Caagouire, which m
chiefs here. The first is named Serouéué,
air. The second is called Auattion.

The sixth is Pindotuue, that is to say th
Rouronbeuue, which means a thorny tree.

The seventh is called Aroueupe, that is
Ouyrayue oussou, which means old bird.

The eighth is Tapouy-tiningue, which m
Ita-ongoua, which means a stone mortar.

The ninth is named Eugare lé quytaue,
canoes. The chief is named Ouytin, that i

The tenth is Oroboutin-eugouaue, that i
drink. The chief is called So ouassou cae,

There are more inhabitants in each of t
Isle of Maragnan.

eans the shadow of the trees. There are two
that is a bird which carries her young in th

e place of the pindo. The chief [187] is calle

the place of the frogs. The chief is named

eans the long dry hair. The chief is called

that is the place where one draws up the
s white flour.
s the place where the crows or ravens go to
which means the smoked hind.
hese villages than there are in those on the

6: Abbeville--182-184v
116, 103, 551

The first village [AW: on the islan
first lands on the large Island, coming
which is the word for the root of a cer
In this village there are two chiefs: on
and the branches with which they make
called Souassou-akan, which means th

The second village is called Ita-par
because in this village there are 2 or
in this village, the first has the name
vignol [a kind of snail] which they put
of the French who usually call him the
which means black millet [le mil noir]

The third village is Carnaupiop, wh
There are two chiefs here. The first
named morgoraue, very bitter. The s
an ara, a bird with red feathers mixed

The fourth village is Euäyue that is
here also two chiefs, one is Ouyra Ou
with many colors, the other is named

d of Maranhão] is at the nearest point, where one
from the Islet of Saint Anne: it is called Timbohu,
tain tree called euue, in which they soak their fish.
e is called Ouarouma-Ouassou, that is the tree
the sieves for sifting their flour. The other is
e head of a hind.
ry, that is the park, or the fishing ground of stone,
good fishing grounds. There are also two chiefs
Metarapoua, that is [182v] the white stone made of
in the lip and is a very fine Savage, great friend
Crab. The second [chief] is named Auaty-on,
.
ich means a tree named carnau with dry leaves.
is Marcoya Perop, that is the skin of a fruit
econd is Ararousouay, which signifies the tail of
with other colors.
to say old water, or troubled water. There are
assoupinim. That is the large bunting bird, checked
Iereuuousou, the name of a bird of the same name.

6: Abbeville--185v-187
116, 103, 551

Tapouytapere is another dwelling
ground near the large Isle of Maragn
fort of Saint Louis, there being only
like Maragnan, although...[186] when
soon subsides...

...All this country of Tapouytaper
able, richer and more abundant. Th
will note the most celebrated and bes

The most celebrated, and the firs
name of the whole province, signifyi
In this place there are [186v] two chi
millet. The second is called Cay-Ou

The second village is Sery-ieu, th
salt water crustacean. There are tw
that is the little crab. The second is

The third is called Ieneupa-eupè,
first is named also Ouira-eubouco
[biche boucannée].

The fourth is Meureutieupé, that i
that is to say half of the wine.

; place for the Topinamba Indians, this one on firm
an, on the west side it can be seen easily from the
3 or 4 leagues of sea between. It is not an island
n the sea rises it is surrounded by water; which

re is not strong like Maragnan, but it is more agr
ere are in this place 15 or 20 villages of which I
t with their chiefs and significations.
t village is called Tapouytapere, which is also the
ng the old dwelling of the Tapouys or long hairs.
efs. The first is named Auattion, that is the black
assou, which means great ... monkey.
at is the painted crab [Crabe platte], which is a
o chiefs in this village: one is called Araracu,
Ouira-euboucou, the long tree.
that is the Iunipap. There are two chiefs. The
the second Souassou-Cae, that is smoked hind

s the palm tree. The chief is called Caouin agoue

6: Abbeville--182-184v (1611)
116, 103, 551

The fifth village is Ita-endaue. That is th
gnon-mondeuue, which means the place where
The sixth village is Arasouy-Ieuue, [183] t
The chief is called Tamano, that is the dead
The seventh village is called Pindotuue, th
the palm leaves for the huts, the inhabitants
where the chief is Margoya Perop, that is th
The eighth village is called Ouatimbouup,
the name Ouyrapouitan, that is the brazil [M
who loves the French very much, and this vi
The ninth village which is the largest and
bitter iunipap, which is a very bitter fruit,
Ouassou, or Iapy-Ouassou, that is the little
most beautiful of the Indies. This man is th
not only of this village but of the whole islan
there are 4 other chiefs in Iuniparan. The
second Tata-Ouissou, that is the great fire.
means flowing blood. The fourth is pacquar
The tenth village is Toriepeep, that is to
village. The first is Pira-Iuua, that is the

the place of rock: the chief is called Ouay-
re one gets blue crabs.
that is the beautiful bird named Arasouy.
stone.
hat is the place of the pindo, which furnish
of which have joined with those of Carnaupic
e bitter skin of a fruit called margoyaue.
meaning the root of timbo. The chief has
C: tree]. This personage is a great warrio
llage is close to Iuniparan.
most prominent, is Iuniparan, that is the
when it is not ripe. The chief here is Iapyy-
great bird of many hues, which is one of the
e first and (183v) greatest Bourouuichaue,
d. Besides the abovesaid Iapyy Ouassou,
irst is Iacoupem, that is a pheasant. The
The third is Trecouare-Oubouih, which
behu, that is a pac full of water.
warm oneself: there are two chiefs in this
m of a fish. The second Auapaam, which

means a man who does not know how to get by

The eleventh village is Ianouarem, that is t
this village. The first is Ouroubou-anpan, wh
is Taycouiou which is the name of a little bird

The twelfth village is Ouarapiran, that is,
san, that is the iron or shackles (fers) one we

The thirteenth village is named Coyieup, th
There are two chiefs there. The first is Mout
(who is his brother) is Ouyra-essa-Ouassou, v

The fourteenth village is Eussaouap, that is
one of the largest villages on the Island, in wh
Ouassou, that is the great Tatou. The second
... The third is Tayassou, that is the monkey.
buttocks of a cow.

The fifteenth village is called Maracana pis
there are three chiefs. The first is Terere, .
is the great parrot. The third is Ouara-tubou

The sixteenth village is Taperoussou, that
Quattiare-Oussou, the great letter (la grande

The seventeenth village is Toroupe lebreuu

(qui ne sait passer).
he stinking dog. There are two chiefs in
ich means the swollen raven. The second
.
red earth. The chief is called Itapoucou-
ars on the feet. [184]
at is a gourd which serves as a vessel.
in, which is a white raffade. The second
which means the eye of a large bird.
s the place where one eats crabs, which is
ich there are 4 chiefs. The first is Tatou
is Coras Ouassou, that is the great Cola,
The fourth is Tapyyre-euire, that is the

ip, which means the great bird maracana:
.. the second is Aiourou-o-naissou, that
yh, which means blue bird. (184v)
is the grand old village. The chief is
lettre).
age. There are two chiefs in this place.

6: Abbeville--187v-188v
116, 103, 551

Beyond Tapouytapere, toward the w
The countryside in this area is very b
much more than the Isle of Maragnan,
the same nation as those of the large I
villages in the neighborhood of Comma
The first and principal village is ca
and of the country, meaning the place
is to say the little stone house. [188]
The second village is called Ianoua
The chief was named Maychouäre, wh
The third is called Tauapiap, that i
which means a drinker of wine.
The fourth is Couy Ieup, which is a
bouy, that is the blue songster [chantr
The fifth is called Arouypé, ...In t
Tamandouay which means elephant. T
grands bâtons d'un dressoir].
The sixth village is Taeou-naio, th
which means the sound of a bell.
The seventh is Pacouripanam, whi

vest, there is a river called the river of Comma.
eautiful, very pleasant, very fertile, and abundant,
and here there is yet another group of Indians of
Isle and of Tapouytapere, who live in 15 or 20
a, the most important of which I list here.
alled Comma, which is also the name of the river
for fishing. The chief is called Itaoc-miry, that

-couare, that is the mouth of a dog [trou du chien].
ich is the name of a tree.
s the hidden village. The chief is named Caouare,

gourd [courge accommodée] the chief is Ingaro-
e bleu].
his village there are two chiefs. The first is
The second is Ioura-euta-Ouassou, that is [les

at is black fruit. The chief is named Maracapou,

ch means the leaves of the Pacoury. The chief is

7: Evreux--220-221 (161
116, 553

The occupants of a village visited by a Fre
nature which [221] seems to them to suit his t
one Frenchman was called Mule's Ear becaus
called Big Throat because he never had enou
Carbets [MC: councils]. . . each one gave his
one which gained general favor was chosen.
vulgar were not given names by the assembly
They have another way of naming people.
of you, they bestow their own name on you.

1-13) 1864 Tupinamba

nchman will give him a name taken from
temperament or appearance. For example
se his ears turned forward, another was
gh. . . . these were usually decided on in the
opinion as to an appropriate name and the
This was only done for men of honor, the
.

If they like you very much and make much

553

553 NAMING--bestowal of names in infancy; name givers and namesakes; naming ceremonies; exchange of names; reciprocal relationships created by naming or name exchange; assumption of new names (e.g., occasions, ceremonial); posthumous assumption of names; reasons for name changing; bestowal and assumption of honorific names and titles; etc. See also:

Personal names 551
Titles 554
Godparents and godchildren 608
Ceremonies during infancy 852

6: Abbevill
553

One or tw
as an execut
strike, hit,
in revenge f
are informe
unbound one
for long, fo
"Run away",
escape, the
fore he is r
a reward fo
oner by the
retains duri
ing him dow

vo months before they slaughter their prisoners, they tie and chain them up
tioner does a criminal. As soon as the prisoner is bound, he is licensed to
and steal the fowls, geese, and other things, and to do any sort of mischief
or his death without anybody to stop him. In the meantime the other village
d of the date for the execution. When they have gathered, the prisoner is
or two days [291] before death, and he is set free as before, but this is not
r as soon as they have removed his fetters from his legs, they say: "Ecoain
. At this moment the poor devil runs as fast as he can as if he wanted to
crowd starts immediately after him and the unfortunate does not go far be-
ecaptured. Just as the one who had first captured him took a new name as
r his courage, thus the one in the crowd who runs fastest and seizes the pris
throat is considered one of the bravest of all and gets a new name, which he
ng his whole life as a title of honor for such heroic actions as that of knock-
n.

ayaeuue, which is the fruit of the tree of the sa
The eighth is Aouayeuue, [188v] that is the tr
uassou, the nut of a fruit.
The ninth is called Maecan, that is the head
ussou, which means the great Arc.
The tenth is Couremaeta, that is the river of
e entrance of the above cited river of Comma.
The eleventh village is called Yapyeuue, whi
amed Ouirarouantin, that is white tree.

ame name.
ee in water. The chief is Toucoma-

of something. The chief is Ouyrapar-

the Couremans which is the name of
The chief is Bohureapar, . . .
ch means the tree of birds. The chief is

8: Soares de Souza--308
116, 721, 551, 177

Even after the Portuguese had popul
of people from the neighboring village
ties. The skull breakers took new na
village in revenge for the death of thei
decorated with feathers in their guise.
Portuguese who wanted the relatives o
Portuguese were afraid that they migh
this was sufficient to prevent the move

(1570-87) 1851 Tupinamba

ated the Rio Jaguaripe, there was a great meeting
s to break skulls on the plaza amid great festivi-
nes. These skulls were taken from a deserted
r fathers and relatives. These skulls were
. There was a big drinking party organized by the
f the dead to get indignant and resentful. The
t confederate themselves and attack them, but
e and to make the settlement secure.

8: Soares de Souza--333 (1570-8
116, 727, 551

Any Tupinamba who kills an enemy takes a new
has given a big feast. When everything is ready
the evening before with genipa and from then on
stop singing. After they have sung a great deal
the killer to disclose his new name. He shows
tells them. They compose songs based on the n
killer's praises. When the feast and the drinki
hammock as if he were sulking, for a few days,
considered dangerous during such a period.

When a Tupinamba has killed an enemy in wa
home, if the fact is known to the other occupant
quarters and they take all his weapons and his u
and has to allow everything to be taken without
given his feast, he allows his hair to grow duri
When the hair has grown out, he organizes anot
ing. Again they have their chanted vespers and
shaves himself and smears himself with genipa
figures with an aguti tooth. In these wounds the

37) 1851 Tupinamba 1-2

name which he keeps a secret until he
y for the party, they paint themselves
to the following morning they do not
, all the inhabitants of the village ask
first some reluctance but he finally
notif of the victim's death and on the
ng are over, the killer lays in his
and he refrains from foods that are

r or somewhere else, upon returning
s of the house, they rush to his
utensils. The murderer cannot resist
saying a word. After the killer has
ng several days in sign of mourning.
her drinking bout to give up the mourn-
on the very day of the feast the killer
and incises his skin in all sorts of
ey smear a dye which remains bright

8: Soares de Souza--333
116, 727, 551

in color during the life of the tattooe
There are Indians who incise thems
bodies which has not been slashed.

ed man. This is regarded as a great elegance.
elves so often that there is no region of their

26: Thevet--250 G-3
116, 266, 551, 554

I shall describe one point--the Tupina
were born among them, have this law a
as they have killed one, they [EJ: i.e.
new name, and do not use their proper
no one has killed anybody, and if only i
his childhood name, to the name which
lingly among others that he will take af
that they take as many names as enemi
the bravest, most prized and reputed,
holds such a rank that he who has exter
in sign of honor is called Kereumbaue-
to mark the greatest and most importan
that under him he has men to administe

(1555) 1928 Tupinamba

mba, Toupinenquin, Temernvyou, and others wh
bout the murder of their enemies--that as soon
, the person who executes the prisoner] take a
one they had before they committed murder. If
n the early stages of this profession, he changes
pleases him--which name he does not use wil-
terwards. It is an inviolable maxim among them
es they kill. Whoever has the most names is
for having put to death the most enemies, and
minated the most, and taken and slain enemies,
-that is to say, the great guardian. At times,
t one is named Toupichah-gatou, on the condition
r to others, his passing friends.

8: Soares de Souza--338
116, 266, 551

The corpse is cut into pieces by t
trails, which hardly washed are coo
houses of the village and among the
The flesh is cooked at once and eate
distance from the fire to dry it (the
themselves, but for vengeance. T
and the old people are those who ar
roasted meat to be eaten on the occ
ty for another killing. The guests w
piece of the flesh which was given t
distributing this flesh among all the
cause of this vengeance on the enem

It happens that a Tupinamba who
viding he is not of an age to go to w
to ceremony, but the hands of the
made a knight and he is honored by
want to tattoo himself, he is conten
and then cuts it according to the ce
they take a new name, trace figures
thus one can see how many names t

(1570-87) 1851 Tupinamba

he old people and they remove his bowels and en-
oked and roasted. The meat is distributed in all the
guests who came from abroad to see the massacre.
en the very same day. Part of it is roasted at a
natives call it moquem). They eat it not to feed
he young people, male and female, only taste it,
e especially fond of it, and they keep part of the
asion of another feast, in case there is no opportuni-
who came from abroad return to their village with a
o them. At home they organize a big drinking bout
people of the village, who taste it and rejoice be-
ny.
brings back a prisoner gives him to his son pro-
ar. The young man performs the killing according
prisoner are tied. He takes a new name and he is
all. If the young man or anyone else does not
t to paint himself with genipa. He lets his hair grow
remony mentioned. Those who cut their skin when
s, which are for them a mark of great elegance and
hey have adopted.

554

554 STATUS, ROLE, AND PRESTIGE--relative prevalence of ascribed and achievable statuses; statuses adapted to particular personality types; general comments on the social ranking of statuses and roles; types of roles and achievable statuses which bring the largest rewards in prestige; individuals typifying the foregoing (e.g., celebrities, national heroes); symbolic tokens of the achievement of prestige (e.g., medals, titles, insignia, praise songs, special privileges); general statements on the various avenues of mobility (e.g., technological skill, wealth, shrewdness, valor, piety, wisdom); etc. See also:

Social stratification 56
Relation between individual roles and culturally defined statuses 156
Ethos 181
Occupational specialization 463
Ethical ideals 577
Military virtues and prestige 703

1: Staden--140
116, 554, 622

The savages
and all their ch
this a man can
authority than a
Otherwise I hav
young defer to t

(1553-54) 1928 Tupinamba

" Concerning their government by chiefs, and their laws.
have no special form of government or law. Each hut has its chief or ki
iefs belong to one family with one common authority and control. Beyon
do what he will. It may happen that one by experience in war has more
nother, and when they make war, greater respect is shown to him. . . .
e seen no particular authority among them except that by custom the
heir elders."

Staden--148 (1553-54) 1928
, 551, 554, 729

"What is their greates
Their greatest honour is to capture their enemies
stom. And for every foe a man kills he takes a ne
m is he that has the most names."

st honour.
and to slay them; for such is their
ew name. The most famous among

: Abbeville--99 (1611) 1614
16, 554, 622

AM: Iapy ouassou was the paramount chief of the
le was an excellent speaker, versed in traditiona

whole region of the island of Maragnan.
l history and mythology.]

6: Abbeville--328v-329
116, 622, 554

They have a chief or a headman in
valiant captain and the most experien
slaughtered and killed many enemies,
acquired through courage, [329] this
not have an election, but he becomes

The chief has no other authority th
held every night on the plaza between
the place of candles, or for them to s
hang to posts stuck into the ground.
in their hands, they discuss about wh
the future for war or peace, or to ma
ness whatever. These matters they
they follow on any occasion.

each of their villages. The one who is the most
ced old man who has done many deeds in war,
who has many wives, a big family, and slaves
one is the chief, and the head of the others; they do
so by his merit and the faith they have in him.
an to give his opinion in their assembly or carbet
their huts. After they have built fires, which take
moke, they take their cotton hammocks, which they
Lying so in these hammocks with their cigarettes
at happened during the day and give their advice for
rch againsts the enemy, or about any pressing busi-
solve according to the decision of their chief, whom

7: Evreux--15
116, 622, 554

The natives came bringing their wive
ship of their chiefs. This is a custom
do their chiefs go with them, but they a

(1611-13) 1864 Tupinamba

es and children and food to work under the leader-
observed in all important enterprises. Not only
lso walk ahead of them.

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

their pleasure, they pull him up again to se
him down, passed over him two times, ther
but did not remain on the ground long, as it
it in an old gourd, and soon afterwards tool
old woman who put a firebrand into his anus
then brought it over a huge fire, which was
skin him [peller] having also a warmer in w
they wish, and the rest is delivered to thos
fat, podgy fingers and guts are (trippes) giv
are for the girls. They put the guts in the
anything out of them. I let you imagine wha

ee if he can stand up. The executioner, seei
n broke his head, the blood from which fell
t was soon gathered up by a woman. She pu
k out the sand. After he died there was an
s to keep from losing any substance, and
prepared before the execution, in order to
which the water is boiling, to cook whatever
e to whom it was previously promised. The
en to the young men, and all the pluck (cour
pots, as they leave the body, without taking
t a soup!

:8: Anonymous--438 [3]
:16, 554, 721

The greatest honor that can come to c
:his takes on more importance than [act
:illed others, in order that they might g
:hey kill [someone]; and such names as
:hey have killed, so that they are most h
:hem are held to be even more valiant.

(1584) 1844 Tupinamba

one of them is to take an opponent in warfare, and
ual] killing, because many of those they take have
ain some name, which is taken anew each time
they have indicates the number of enemies that
honored and esteemed, and those that capture

26: Thevet--250 G-3
116, 266, 551, 554

I shall describe one point--the Tupina
were born among them, have this law
as they have killed one, they [EJ: i.e.
new name, and do not use their proper
no one has killed anybody, and if only
his childhood name, to the name which
lingly among others that he will take a
that they take as many names as enemi
the bravest, most prized and reputed,
holds such a rank that he who has exte
in sign of honor is called Kereumbaue-
to mark the greatest and most importa
that under him he has men to administ

amba, Toupinenquin, Temernvyou, and others w
about the murder of their enemies--that as soon
, the person who executes the prisoner] take a
one they had before they committed murder. If
n the early stages of this profession, he change
pleases him--which name he does not use wil-
terwards. It is an inviolable maxim among ther
es they kill. Whoever has the most names is
for having put to death the most enemies, and
rminated the most, and taken and slain enemies,
-that is to say, the great guardian. At times,
nt one is named Toupichah-gatou, on the conditi
er to others, his passing friends.

20: Heriarte--16 [3] F-2
116, 554

He among them who is fiercest and
and obeyed by all.

(1662) 1874 Tupinamba

the biggest talker is the one who is most fear

26: Thevet--247-248 G-3
116, 266, 554, 587, 727

The Savage's Method of Massacring their P

I have begun in the preceding chapter, to
entertains its enemies--having captured the
me to tell you about the way in which they p
understand that the women who have the gov
him in the same way as their defunct husban
And if there is no widow, one of the conquer
his women, and if he has none, ask some of
joy that they would have in hope of receiving
the capture is highly esteemed among them.
prisoner, or several, if there are any, all
observe what parts of his body they will hav
in the end there is a grand and solemn banq
take a name in the presence of their captive
him, and without any fear or apprehension v
opinion that this is a great honor for them t
in their bed of death or contagion; they feel
Those who are slain in war, or as prisoners
enemies to whom, as we have stated, one d

(1555) 1928 Tupinamba

risoners

tell you how this people governs, and
m in [248] war. There remains more for
ut them to death. First the reader must
ernment of the poor barbarian, entertain
nd, until the day arrives to kill and eat him.
rors should give him some of his sisters or
his friends... likewise it is the greatest
one of their enemies, and the one who made
Some time after the arrival of the unlucky
his relatives and friends are commanded to
e after he is killed, as is their custom. And
uet, then those who are to kill the prisoner,
in order that nothing frightens or astonishes
whatsoever. Thus, it is said: there is an
o die in such a way, rather than in comfort
more that the latter die without vengeance.
s are avenged by the seizure of their other
oes the same thing.

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

The next day, which was the day of exec
i. e. prisoners) were led to the Carbe, th
Leading them there, they play their accu
[EJ: a rope of cotton] to the end of some
went singing and dancing. Having arrive
from small trees, and extended its length
was pulled down to the middle of their bo
there embracing them and crying bitterly
were chosen by these women, who had pr
ranks. And it is a grand hour to whoever
they will kill their enemies. That being
principals, who gave it to the executioner
showing him the sword and pretending to
come for you to die and to avenge our fri
Thereupon the prisoner who stood rigid a
that he was well assured that his friends
was lingering. These words finished, the
several blows, such as at the end makes

cution, as soon as it was daylight, these (MJ:
e square where they would end their lives.
stomed instruments, carrying the Maussorent
small trees. Those who accompanied them
d at the said place, they took the Maussorent
, and that which they had around their necks
dies, leaving their arms free. Their wives we
. As soon as swords were taken by those who
epared them, all clung to them, standing in
holds them. That is a prophecy to them that
done, one presented the sword to one of the
. After he received it, he went to the prisone
[246] hit him while saying: "The time has
ends who were murdered by you and your frien
s a rock, told him that he was not afraid to die
would have vengeance on his death although he
e executioner hit him at an angle--rendering
him fall on the ground. And at the end to have

561

561 AGE STRATIFICATION--recognized age levels and their differentiation (e.
age terms); generalized information on rites of passage from level to level
organized age-grades (e.g., composition, admission, advancement, symbo
of membership, activities); relations between age levels and age groups;
division of labor by age; etc. See also:

Status and activities of children 86
Status and activities of adolescents, adults,
and the aged 88
Sodalities . . . . . .

7: Evreux--78-79
116, 561, 855, 868

The second period in life begins whe
confusingly enough they still call him [
kounoumy miry, small boy, and lasts t
they do not get away from their mother
they are still nursed until the time whe
used to eating heavier food like the adu
children] small bows and arrows propo
kins and put them up as targets, then s
life that they train their arms and sigh
nor whipped, but they obey their paren

(1611-13) 1864 Tupinamba

n the child starts to walk by himself, though
79] peitan (baby).... The second grade is called
o the age of seven or eight. During all that time
s and they do not follow their fathers. Moreover,
n on their own initiative, they give it up and get
lts. They [MC: adults] make for them [MC:
rtioned to their strength. The boys gather pump-
hoot at them, beginning this practice so early in
t in marksmanship. Children are neither spanked
ts and respect them...

7: Evreux--77-78
116, 561, 844, 853

The first age grade for legitimate ma
child out of its mother's stomach. As s
or in a pot full of water. He is placed i
without any garment on the body or on t
milk and corn grains roasted on coal an
a mush with her saliva. [78] The mother
that is to say from mouth to mouth. It i
knowledge and natural inclination, you c
do on their mother's arms, looking at h
The child stretches its hand toward its
little hand and it brings it to his mouth.
ground and turning his head touches with
understand that he does not want any mo
the child's appetite never making the ch
ask by gesture for his mother's breast.
see their mothers and they remain wher
work in the fields in the forest they leav
though the sun may shine upon its head c

(1611-13) 1864 Tupinamba

ıle children is called peitan, that is to say,
ıoon as it is born the child is washed in a brook
n a little hammock, his limbs are perfectly free
ıe head. He has to be content with his mother's
d chewed by the mother who reduces them into
puts the mush into their mouths as birds do,
ıs true that when the child is stronger, through
an see him laugh and play and jump as children
er when she is chewing their food with force.
mother's mouth and receives the food in its
When satisfied, he throws the surplus to the
ı his hands his mother's mouth giving her to
re food. The mother complies and never forces
ild cry. If the child is thirsty he knows how to
... Babies do not cry much as long as they can
e they have been placed. When the women go to
e the baby naked on the sand or in the dust,
or body.

7: Evreux--80-81 (1611-
116, 561, 857, 868

The third grade includes the children betwee
kounoumy. At that age they do not stay any lon
follow their fathers and learn how to work by ob
to secure food for their family, they go to the b
to pierce fish with their arrows. It is somethin
they sometimes spear three fish with one blow.
of toucon or in poussars which are a kind of ful
loads of oysters or clams and bring them home
they go [81] of their own accord and they admit
that their elders have acted in the same way.

n 8 and 15. The boys are then called
ger at home with their mothers, but
bservation. They do their best in order
ush to shoot birds, they go to the sea
ng worth seeing, the ingenuity with which
They catch them also with a line made
ling board or little seive. They gather
. They are not compelled to do this,
that this is the duty of their age grade and

7: Evreux--81-82
116, 561, 883

The fourth grade is made up of th
of 15 and 25. They give themselves
and therefore are selected as paddle
They also go hunting with dogs and t
They do not yet wear karaiobe, that
their genitalia as married men do,
They can talk freely with their elder
bet, where they have to listen. The
During this period they are most hel
fishing. They are the more so in th
to maintain a wife. For this reason
at this age. They give them a new n
ouassou-remee-seon, that is to say,

e kounoumy ouassou or big boys between the ages
energetically to work. They get used to paddling
ers in war expeditions. They make the war arrows.
rain themselves in shooting and spearing large fish.
is to say, a piece of cloth tied up in front to conceal
but they cover that part of the body with a palm leaf.
s, with the exception of such meetings as the car-
y are ready to be helpful to those who are older.
lpful to their fathers and mothers by hunting and
at they are unmarried and therefore are not obliged
their parents are deeply chagrined when they die
ame in sign of grief, which [82] is ykounoumy-
the big boy who died in his adolescence.

7: Evreux--82
116, 561, 885

The fifth age grade is between 25
ava....Ava-ete means strong, robu
but not war leaders. They look for

and 40 and those between these ages are called
st, valiant, fierce. They are then good warriors,
wives during this period.

7: Evreux--83-85
116, 561, 888

are not without honor, each one is
souyee seon, that is, the good old

judged according to his merit, and is called Theon-
man who died in his own bed.

7; Evreux--87
116, 561, 836. 883

Girls in the third period, betwee
girls. At that age most of them lo
age they must not be found with it.
cotton, make hammocks, weave co
and cooking. They remain silent w
speak very little at that age, when

(1611-13) 1864 Tupinamba

n 7 and 15 are called kougnantin, that is to say
se their virginity... and they believe that after that
They learn then all the duties of a woman: to spin
urse fabrics, sow, plant, flour and wine making,
hen they are in a company with men. Generally they
they are not together with other girls.

7; Evreux--83-85
116, 561, 888

The sixth degree includes, the y
honorable of all, it is this one whi
and prudent chiefs among them:. . .
below them in age. The one who h
say ancient and old man: He is no
at their will and ease, and more [8
the custom of the nation, than for
the Carbet and speaks slowly and g
clearly what he wishes to say, . . . A
seated and served; and among the
the most honorable serve him, the
host. In the dances which occur,
beginning with a very low voice, b
as our music. Their wives take ca
and if the food is difficult to eat, th
their number dies, the old men pay
him. It is true that if he dies in
marate-Kouapee-seon, that is, old
also the children of the latter and a

years from 40 to death, and this degree is the most
ch crowns with respect and majesty the brave soldiers,
those of this age are honored above all those who are
as achieved this degree is called Thouyuaẽ, that is to
t more assiduous than others in work, for they work
84] to serve as an example to the youth and to follow
any other reason: he is listened to with silence in
gravely without falling over his words and explains
At a Kaouinage [MC: drinking] feast, he is the first
young women who pour the wine and present it to him,
se are the young girls most closely related to the
the old men entone the chants, and give the key,
ut grave, always maintaining almost the same time
are of them, wash their feet, bring them their meals,
ney prepare it so it will be easier. When one of
y him honor, weeping like the women, and calling
battle, they call him by another name which is
man dead in the midst of weapons: which ennobles
all his race, . . . [85] Those who die in their own beds

7: Evreux--86-87
116, 561, 853, 857

In the first period [MC: i.e. be
tinction made between male and fe
makes distinctions as to age, sex
sex between girl and boy and by du
cludes the first seven years and th
that is the little girl. During all t
mother, being suckled a year longe
years of age, suckling their mothe
talking and running like the others.
the girls amuse themselves copyin
hammocks, as is the custom for li
light tasks, stirring the earth, cop
vases and dishes... the father as w
pecially, that which is the daughte

fore the child has begun to walk] there is no dis-
male, both being called Peitan. . . The second period
and duty: by age between daughter and daughter, by
ty between the younger to his elder. This period in-
e little girl in this period is called Kougnantin-myri,
his period, she remains closely attached to her
er than the little boys, I have seen them over six
r while at the same time eating all sorts of meat, and
While the boys use bows and arrows at this age,
g their mothers in spinning cotton, making little
ttle girls of this age to amuse themselves with several
ying the work of the more [87] experienced to make
ell as the mother lavish their love on the son es-
rs receive is only accidental. . .

CONTINUED
ON
NEXT FICHE

CONTINUED
FROM
PRECEDING
FICHE

7: Evreux--87
116, 561, 882

Girls of the
say girl or wo
place and take
they are soon
Frenchman, in
in marriage.

fourth period, between 15 and 25 are called kougnanmoucou, that is to
nan fully developed. . . . [88] They do the housework, taking their mother's
care of the things necessary for the family to subsist. At this period
emanded in marriage, unless their parents are reserving them for a
order to have an abundance of merchandise. If not they are soon given

7: Evreux--88 (1611-13)
116, 561, 593, 595

A married woman is called kougnan-moucou-poire life. From then on she follows her husband weari utensils and the food for her husband.... These sa following them, wearing their luggages. They are the number of wives whom they have.

e, married woman, in the prime of
ng on her head and her back cooking
vages like to have numerous wives
e esteemed and honored according to

6: Abbeville--282-282v (1611) 1614 Tupinamba
116, 567, 727

As for their slaves, [282v] they remain in the huts with those who have captured or bought them, or with those to whom they have been given, exactly as if they were members of the family. They are well fed and well treated. And what is strange is that they give them their daughters or sisters as wives until they decide to kill and eat them. However, they are free to go wherever they like, they work in the fields, go hunting and fishing whenever they want. In a word, they are not compelled in any respect and they do whatever they please. They will only do as they please according to the order they have been given. The female slaves work in the gardens and at home just as any other woman, waiting as well as the male slaves to be killed and eaten as the only reward for their services when the occasion arrives.

7: Evreux--21 (1611-13) 1864 Tupinamba
116, 567, 726

Four or five hundred leagues is for them a trifle when they want to attack their enemies. Though they are naturally shy and timorous once excited by fight, they resist until they have no more weapons and they resort to the use of their teeth and nails against their enemies.

Most of their wars are waged by ruse or shrewdness. They attack their enemies at dawn in their very houses. Those who have good legs escape, but old people, women and children remain as hostages and they are taken to the land of the Tupinamba. Under the pretense of barter, they travel along the rivers where their enemies live and they make beautiful promises and show them their caramenos or baskets in which they put their most precious things. When they see an opportunity, they attack these simple-minded fellows, killing some and taking the others prisoner. For that reason they distrust each other and refuse to have peace with them considering them traitors.

7: Evreux--90 (1611-13) 1864 Tupinamba
116, 561, 887

The sixth degree from 40 to the end of life includes the women called ouainuy. During these years they still produce children. They have privileges as family mothers. They preside at the drinking bouts and other revelries. They are the mistresses of the caouin, where the women talk. When they were allowed to eat their slaves, the old women roasted their bodies, collected the grease which dripped to make mignan, that is to say soup, boiled the intestines in large clay pans and then mixed flour and the cabbages of their land with it. Then they divided the shares which were brought to everybody by little girls. The old women start the laments at mourning and when guests are received. They teach the young girls. They are more corrupt and brazen in their language than young women. They are very dirty when they reach old age. It is true however, that I met some who were very good, honest and charitable.

get them, being difficult to

re brothers. In short, they

8: Soares de Souza--318 (1570-87) 1851
116, 567

Slaves are not an economic liability to their masters, on th
them by working on their plantations, by hunting and fishing fo

565

565 CLASSES--presence or absence of stratified groups between which mobility is to at least some extent possible; number and ranking of social classes; composition and distribution; basis of differentiation (e.g., wealth, occupation, ascribed status, conquest); class consciousness; degree of class organization; integration of cliques with classes; class prerogatives and disabilities; insignia and stigmata of classes; relations between classes; extent of intermarriage; status and affiliation of children of interclass marriages; special social classes (e.g., royalty, nobles and commoners, bourgeois and proletariat); etc. See also:

Mobility 55
Political statuses 62, 63, 64, 66
Occupational specialization 463
Standards of living 511
Cliques 573
Revolutionary movements 669
Poverty 735

12: Magalhães de Gandavo--92 (2) (1576) 1922 Tupinamba
116, 181, 565

"All the Indians live without owning property or tilled fields which would be a source of worry, nor have they any class distinctions or ideas of dignities or ceremonies, nor do they need them: because all, as I say, are in every respect equal, and so in harmony with the conditions that they all live justly in that country, and in conformity with the laws of Nature."

Tupinamba

e contrary they support
or them.

20: Heriarte--18 F-2 (1662) 1874 Tupinamba
116, 721, 266, 567

They go to war, one nation against the other, for little or no reason; even though they may be neighbors and very close to one another; and the defeated ones who remain in the hands of the conquerors, are slaves: and the dead are eaten roasted or cooked, as if they were pigs, and the slaves either serve them or are sold to other nations and at times, in their brawls and feasts, they are killed and eaten: these are called "slaves of the cord"; at other times they marry them to their kinsmen, and the children forthcoming from these marriages, they call Apucazes; the which they kill at an early age, and eat as if they were suckling-pigs, saying that they are the offspring of their enemies.

7: Evreux--48-56
116, 567, 684, 837

The war prisoners cannot have sex
penalty is being shot with arrows on t
thrashed and sent back to her parents.
as when among us a lady has an affair

Girls are not despised for being pr
but as soon as they have [49] accepted
being insultingly called patakere [AM:
husbands who may kill, thrash, or re

[AM: Yves d'Evreux tells the story
slave, who more or less forced her.
her parents and wanted to kill the slav
was very reluctant to whip her as he v
[52] Slaves, men or women, cannot m
and woman have to stay together and t
The Tupinamba, as a rule, marry the
sisters to the young prisoners, in ord
the kitchen. . . . [53]

The slave girls who remain unmarr
to such and such a man; but the maste

ual intercourse with their master's wife. The
he spot. The woman culprit was either killed or
. This was considered a great shame, as great
with a valet.

omiscuous, as long as they remain unmarried,
a husband , if they yield to somebody else,beside
prostitutes] they are at the mercy of their
pudiate them.

of the wife of a chief who had intercourse with a
She was surprised by her husband who took her to
ve.[50] Later on her husband took her back and
was ordered to do by the French. Summarized]
harry without their master's consent. The man
he children of such a union belong to the master.
women slaves and give their own daughters or
er to increase their household and take care of

ied do as they please unless their masters object
r cannot prevent them. . . . since they may tell him

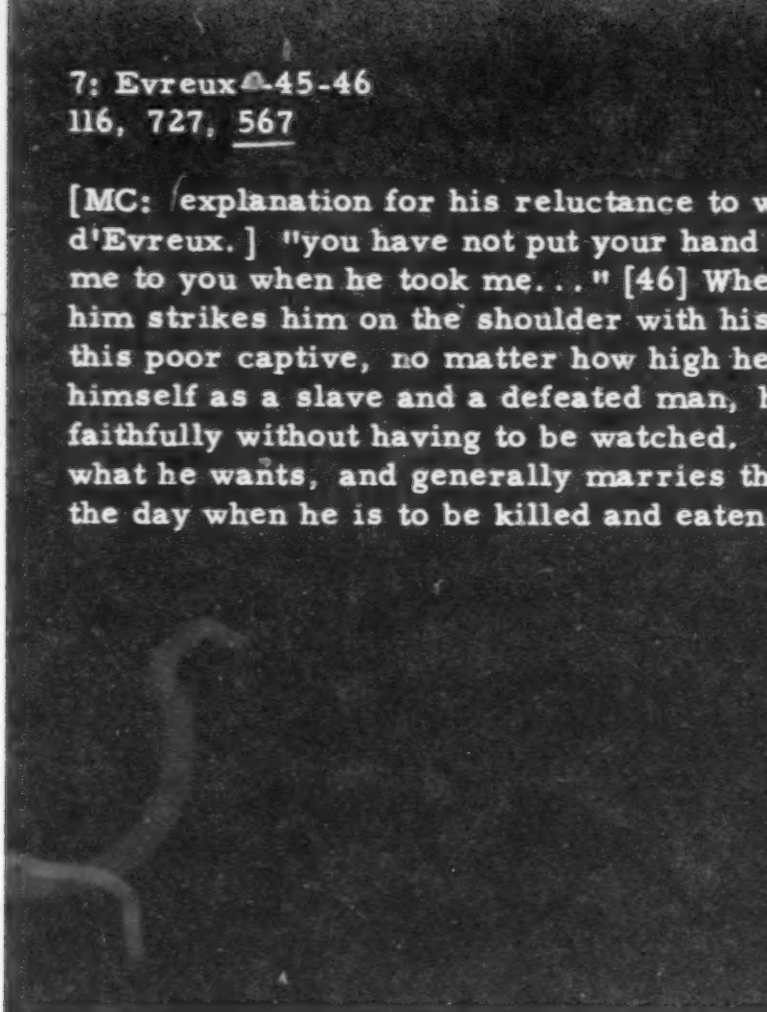
7: Evreux--89 (1611-13) 1
116, 561, 885

The fifth degree includes the years 25 to 40, duri
height of her vigor as well as the man; and is called
out other addition, which means in French, a matro
in the prime of life. During this period the Indian w
of their youth, nevertheless they are beginning to de
dirty, . . .

ng which time the woman is at the
by the general title Kougnan, with-
n [maistresse femme] or a woman
omen still have traces of the beauty
cline. . . and starting to be ugly and

7: Evreux 45-46
116, 727, 567

[MC: explanation for his reluctance to w
d'Evreux.] "you have not put your hand
me to you when he took me..." [46] Whe
him strikes him on the shoulder with his
this poor captive, no matter how high he
himself as a slave and a defeated man, h
faithfully without having to be watched,
what he wants, and generally marries th
the day when he is to be killed and eaten



(1611-13) 1864 Tupinamba

work given by a Tupinamba slave of Pere
on my shoulder in war, as did the one who gave
n a man falls a prisoner, the one who captures
hand saying: "I make you my slave". Hence
may have ranked among his people, recognize
he follows the victorious man, serves him
He is permitted to go to and fro, does only
e daughter or the sister of his master, until

7; Evreux--48-56
116, 567, 684, 837

different ways, either painted or in feath
obtain because they are fairly expensive.

With the children of the house they beh
live very freely in captivity.

ers when they can get them, being difficult to

ave as if they were brothers. In short, they

7; Evreux--48-56 (1611-13)
116, 567, 684, 837

to be devoured by the birds...if by chance they are
dragged by their feet across the bush and their sku
They have a great many privileges which induce
Tupinamba, without running away; considering thei
parents because of the gentleness with which they a
They are never shouted at or molested in any way,
with many things in them that are not [55] against t
sympathy for them and when they see that the Fren
cry. If they complain of the French they believe th
if they run away from the French, they hide them,
visit them there and the girls go to sleep with them
going on, advising them as to what they have to do.
capture them even with twenty men. They never a
their countrymen....

[AM: Father Yves d'Evreux had a captive whom
if he should become a Christian he would not be ea
not care whether he was eaten or not, because whe
'but, I should be sorry to die in my bed and not as
dances and drinking, and not to be able to take rev

e found dead in their beds, they are
lls are smashed. . . .
them to stay willingly with the
r master or their mistress as actual
are treated when doing their duty.
they are never beaten. They bear
he custom. They feel a great
ch are rough with them, they would
em and give credit to their sayings.
they feed them in the woods, they
, telling them everything that is
Therefore, it is very difficult to
ct that way with slaves belonging to

he reminded one day of the fact that
ten. The Indian answered: that he did
n you are dead you do not feel it]
an important person in the middle of
enge before dying on those who are to

7: Evreux--48-56 (1611-13)
116, 567, 684, 837

eat me. Whenever I remember that I am the son
country and that my father was feared and that eve
to him when he went to a carbet (meeting in a hut),
being painted and no feathers attached to my head,
important people [grands] of my country are decor
pecially when [56] I remember that I was captured
country. I was taken to Comma and there I saw m
me dearly and I regret being alive. "...After his r
dopted as a son by his master and mistress and he
referred to them with great affection though they h
planning to do the same with him just before we ar
the trouble to visit him at our place, though they l

Prisoners have other privileges. They can cou
even the daughters of their masters, provided they
they retire to small cabins in the woods where the
order to prevent being slightly blamed for having i
girls of good birth. But even this moral reprobati
laughter than dishonor.

Prisoners go freely to drinking parties and pub

of an important man [grand] in my
erybody gathered around him to listen
. Now I see myself a slave without
my arms, around my wrists, as the
rated, then I want to be dead, es-
as a child with my mother in my
y mother killed and eaten. She loved
nother's death the boy had been a-
used to call them parents. He always
ad eaten his mother and had been
rrived on the island. His masters took
ived more than fifty miles away.
rt unattached girls without any danger,
y are willing to be true....However
girls meet them at a set time in
intercourse with slaves, for they are
ion is so light, that it provokes more

lic dances, dressing in a thousand

574

574 VISITING AND HOSPITALITY--extent and occasions of visiting; social relationships characterized by reciprocal visiting; reception and entertainment of visitors; informal and formal hospitality; offering of food and drink; feasts and parties; etc. See also:

Drinking	27	Travel	484
Recreation	62	Banquet speeches	544
Eating	264	Wedding feasts	585
Gift giving	431	Mortuary feasts	785

2: Thevet--150
116, 224, 574

The man who
inviting them to e

has caught game will share it with all, and especially with Christians,
at and considering it an insult if he is refused.

2: Thevet--225
116, 574

As soon as they see somebody c
lodging, and a girl for his service.
squatting on the ground cry and lam
their tears: 'Be welcome, you are
and many other nice things. The h
women.

(1555) 1878. Tupinamba

oming to their country, they present him with food,
... Women and girls flock around the stranger and
nent as a sign of joy and welcome. They say through
a good friend, you were so kind to come and see us,
ead of the family stays in his bed, crying like the

5: Léry--569 -573
116, 574, 609

"Although the Tououpinambaultia
men, and other Strangers, who are
ished in the beginning, by reason o
versed among them (which happene
of Colligne) a certaine Interpreter
that which I first saw, in their nati
by the name of a certaine Pilot, wh
only distant from our Castle. In th
and spake unto me in these words,
name are you called? which words
them taking off my Hat, put it upon
his naked side: another putteth on
being clothed with my spoiles, runn
all, and did not well knowe how saf
experience, that feare arose from
the like to all strangers, especially
for their recreation, they had walk
restore every thing againe. Then I
desired to understand my name: bu
with us, which the Barbarians coul

ns receive strangers very curteously, yet the French-
ignorant of their Language, were not a little aston-
their unaccustomed behaviour. When I first con-
about twenty dayes after our arrivall at the Castle
brought me to certaine Villages, in the Continent:
ve Language is called Ybouraci, but in French, Pepin,
o sometime laded a ship at that place; foure miles
e very entrance the Barbarians came thicke about me,
Marapé derere, Marapè derere? that is, By what
, surely, to mee were very barbarous, but one of
his head: another girdeth my Girdle and Sword unto
ny Coat: and they dull me with their cries, and
e hither and thither. I then thought that I had lost
e I might be among them. But, [570] as I found by
ny ignorance of their customes, for they use to doe
unto them whom they never saw before. Now, when
ed about a little while in that habite, they precisely
was advertised by the Interpreter, that they greatly
t in declaring that, I was to forbeare usuall names
neither pronounce (for in stead of John, they said

8: Soares de Souza--318 (
116, 567

Slaves are not an economic liability to them by working on their plantations, by

their masters, on the contrary they support
hunting and fishing for them.

Evreux--48-56 (1611-13) 1864
, 567, 684, 837

y clearly: "Why don't you take us as wives since yo
Slaves must bring their fish and game and deposit ev
stress' feet. He or she after having selected what t
.
They cannot do anything on behalf of someone else w
ster, otherwise the goods could be retaken as some
he slaves.
They are not allowed to leave the hut through the wa
raction is punished by death. They have to pass thr
inamba it is a matter of indifference whether they p
palm walls.
They must not attempt to run away, otherwise if the
m: they have to be eaten. They then no longer belo
nmunity, and therefore when a fugitive is taken back
] go to meet him shouting to those who bring him ba
want to eat him." They strike their mouths with th
certain tone: "We shall eat him, we shall eat him
f they die a natural death and are thus deprived of t
o say, killed in public and eaten, just before they b
he woods, where their skulls are smashed and their

ou don't want anybody to love us."
verything at their master's or
hey want, give them the rest to

ithout a previous word from their
thing which belonged legitimately

lls made of pindo or palm branches,
ough the door, though for the
ass through the door or through

y are retaken it is the end of
ng to the master, but to the
to the village, the old women
ck: "He is ours, give him to us,
eir hands and shout to each other
. He is ours."...
he honor of dying in battle, that
reathe their last, they are dragged
brains spilled. The body is left

26: Thevet--241 G-3 (1555) 1928
116, 266, 567, 583, 727

On no occasion have they kept him [EJ: a p
Others do not keep him very long. It depends
Very often they marry those who please them,
soon as the women bear their children, they [
They are executed in their presence [EJ: i. e.
that day a soup is made of the remains of som
them assemble in their village-house, which
in their midst, decides what portions of his b
until there is no part of his body left undistrib
before this act.

Those to whom a small portion of his body i
order to fill the needs of their food supply. T
will suffer sooner from hunger if prisoners a
decide among themselves which one will kill h
feather him and paint his face. They decide a
who shall wash him; those who will set fire to
fire-brand into his anus--being careful that n
describe in the following chapter their method
monies--as more space will be needed for thi

risoner] more than fifteen or twenty years.
on the will of whoever has him under guard.
, but actually it is no pleasure because as
EJ: the captives] are killed and eaten.
, in the presence of their children]. On
ne other prisoner. Afterwards all of
they call Carbe. The prisoner, seated
ody they should have after he is killed--
outed. However, they will not kill him

s assigned are obliged to contribute in
hey do not refuse, because they themselves
re not treated well. The same day, they
im, who should blacken him with genipap,
lso, who will take him when he is unfettered;
his hair and when he is killed, put the
othing of the body is wasted. I shall
of killing, and the accompanying cere-
s.

5: Léry--574-576 (1557-
116, 431, 574

saith. See I pray you, my good friends, v
me: doth it not manifestly appeare that he
wealth about him? yet those would scarce
Cardicues. Then, because(as we have sai
authoritie and favour among them, I gave
them all, which he esteemed no lesse, the
of very great price, bestowed upon him."

vhat manner of man I have entertained with
is very rich, seeing he carrieth so great
have beene sold at Paris, for two silver
d) they love liberall men, that I might procu
my Moussacat the best of my Knives before
n any one with us would regard a golden chai

5: Léry--574-576 (1557-155
116, 431, 574

"They exercise naturall charitie abundantl
unto another, both Fish, Meale, and Fruits,
very sorrie, if they saw their neighbours wa
use the like liberalitie towards Strangers: v
example. In the tenth Chapter of this Booke
which my selfe, and two other Frenchmen es
of death, by reason of an huge Lizard which
wandred two dayes through the middle of the
hunger, [575] and at length came unto a cert
lodged before. There wee were most libera
having heard the troubles which wee had suff
in we were, that we were likely to have beer
that wee were in danger to bee slaine by the
unto whose borders wee approached unaware
of thornes, wherewith our skin was miserab
that I may here truly affirme, that the faign
use to comfort the distressed, are farre fro
which we call Barbarous. For, they washed
in minde of the ancient custome) every one o

ly among themselves, for they daily give one
and also other things: nay, they would be
ant those things which they have. They also
whereof, it shall be sufficient, to bring one
, I made mention of a certaine danger,
scaped, to wit, that we were in great perill
met us in the way: at that time, wee
Woods out of the way, and indured no meane
aine Village called Pavo, where wee had
lly entertained by the Barbarians. For,
fered, and specially the great danger where-
ne devoured by wilde beasts, but chiefly,
Margaiates, our common enemies, neere
es: and, seeing also the hurts and scratches
le rent, they tooke our harmes so grievously,
ed flatteries wherewith our Countrie people
m the sincere humanitie of that Nation,
our feet with cleare water (which put me
f us sitting apart upon an hanging Bed. Then

5: Léry--569-573 (1557-1558)
116, 574, 609

stood by me all the night, to congratulate my c
ceived the matter in some sort, and yet were s
great feare of them. And at length they break
was the solace and comfort of that my feare.
unto certaine other Villages.

These are the Rites which the Barbarians ob
all, as soone as the Guest entreth into the hou
chosen to bee his Host, (which is to be done in
another, unlesse you will incurre his displeas
Cotton hanging Bed, and remaine quietly there
and by, the women come unto him, compasse
put their hands on their eyes, and bewayling th
manner, they rehearse innumerable things in
Have you taken so much paines to come unto u
the Guest be a Frenchman, they adde, you hav
dises unto us, which we want here. To conclu
entertaine Guests weeping, with such like flatt
on a Cotton bed, if he desire to procure favou
unlesse hee meane to weepe in good earnest (a
courage, that teares were forced from them,

comming: they signifie, that they per-
sorrie, that I had passed that night in so
e out into dissolute [572] laughter, which
From thence I and that Interpreter, went

serve in entertayning Guests. First of
se of that Moussacat, which hee hath
every Village, nor are you to turne into
ure) he must presently sit downe upon a
a while without speaking any word. By
the Bed about, and sitting on the ground,
ne happie comming of the Guest after this
his commendation. As for example:
s: you are good, you are valiant. But if
e brought very many excellent merchan-
de, those women, as hath beene said,
tering speeches. But the Guest who sitteth
r with his Host, settling his countenance,
s I saw some of our men of so weake a
through the howling lamentation of these

5: Léry--573-574 (1557-
116, 574, 372

"If you will lodge all night in that Villag
cleane bed to be hanged up for you, round
kindled, and often quickned in the night wi
much unlike the little round Fannes, wher
women with us, defend the scorching of fi
is subject unto cold, but by reason of the
it is their usuall manner. Now seeing we
call Tata, and Smoake Tatatin, I thinke it
of kindling the same. They have two kind
the other very hard, which they use after
a twig of a foot long of that hard wood at t
point thereof in any piece of that soft wood
stocke, they turne that twig swiftly about
would pierce an hole through the piece of
and violent motion, smoake is not onely r
certaine drie leaves (in stead of our Count
whereof I my selfe have made triall."

e, the Moussacat commandeth a very neat and
about which he will cause smal fires to be
th Bellows, which they call Tatapecoua, not
ewith the nicer and more delicate sort of
re from their faces. Not because that Countrie
noisture of the night, and especially, because
have chanced to mention Fire, which they
needfull that I declare the excellent manner
es of wood, whereof the one is very soft, but
this manner, to kindle fire. They sharpen
ne one end like a Spindle, and sticke the
, then laying it on the ground, or upon a
with the palmes of their hands, as if they
wood which lieth under. Through that so swift
ised, but also fire; putting Cotton unto it, or
rie tinder) [574] fire is very aptly ingendred:

5: Léry--569-573 (1557-1558) 1906
116, 574, 609

Nian) nor yet well remember: but was to propound s
unto them. The matter succeeded so happily, that, a
who was very skilfull in the Brasilian Language, my
I therefore answered, that I was called Leriy-oussou.
using Teh, their Interjection of admiration, they spa
surely, nor have we ever found any Mair, who had su
sure a memorie, that if they have once heard any ma
The same day, accompanied with the Interpreter,
Village Euramiri, so called in their native Language
name of a certaine Interpreter, who dwelt there som
about Sunne set, and found them dansing, and drinkin
Captive, whom they had slaine that day. I perceived
Boucan. I thinke, you need not enquire with how gre
stricken: yet that was but a small matter, if it be co
I was afterward astonished. Wee entred into a Cotta
after the accustomed fashion; the women lament afte
and the Master of the Familie entertaineth us with fri
was acquainted with these matters, and who was very
drinkings, leaveth me unsaluted, and ignorant of all

omewhat which might be knowne
s the Interpreter signified unto mee,
name Lerius signified an Oyster:
They liked it very well, and often
ke thus unto me. An excellent name
ach a name. They have so good and
ns name, they never forget it.
I went further, and turned into the
, but in French, Goset, after the
e little while: wee came thither
g their Cao-uin, by reason of a
the pieces of his flesh laid upon
at and horrible feare I was then
mpared with the feare wherewith
ge, and sate upon the hanging beds,
r that manner which we will declare,
iendly words. The Interpreter who
much [571] delighted with their
things, and went away to them that

were dansing, and drinking. But being wearie, after
Meale, and certaine other meates that were set befor
withstanding, through the noise of their dansing, dri
I was presently awaked, and (which was the chiefest
who carried the rosted foot of the Captive in his hand
wards understood, (for then, I conceived not his word
was so astonished through feare, that I was altogethe
sleepe. And I verily beleeved, by that gesture, whic
Barbarian had shewed me, that my flesh should shor
manner. Moreover, as feare begetteth suspicion, it
the Interpreter had betrayed, and delivered mee into
if I had had any way open to flee, I had quickly taken
about mee, whose minde I did not sufficiently knowe,
mee. Now being confirmed in feare, I unluckily ghe
beene slaine, wherefore I passed the whole night in p
the first dawning of the day, the Interpreter (who had
with the Barbarians) returned unto mee, and saw me
whereupon he demanded whether I were ill at ease,
Then I began sharply to reprove him, who had left m
whose speach I understood not at all. Hee openeth th

r I had refreshed my selfe with
re us, I lay downe in the bed. Not-
nking, and devouring of the Captive,
matter) by one comming unto mee,
l, and demanding of mee, as I after-
ds) whether I would eate thereof; I
er freed from drowsinesse and
ch I tooke in the worst part, that the
tly after be devoured after the same
came presently into my minde, that
the Barbarians hands. Wherefore,
my flight. But they stood round
for they attempted no evill against
ssed, that I should presently have
owring forth prayers unto God. At
l passed all the night in pleasure
e pale, and taken with a Fever,
& whether I had not quietly rested.
ne alone among those Barbarians,
e whole matter to them who

5: Léry--569-573 (1557-1558) 1906
116, 574, 609

women) he must of necessitie counterfeit weeping,
fetching deepe sighes. This most pleasant salutati
sacat, that is, the Master of the Familie, being bu
casts not so much as his eyes for a certaine time u
At length comming unto the Guest, hee speaketh unt
that is, Are you come? then, how doe you? what
whether you be hungrie? if you grant that you are,
meates of divers kindes to be set before you in ear
with them supplieth the place of bread, Venison, F
kinde: but because there is no use with them, for
are set on the ground. As touching Drink, if you d
house, it shall presently be given you. Lastly, aft
the comming of the Guests with weeping, they come
trifling Presents, and so, secretly, demand Combe
of glasse, which they winde about their armes."

answering somewhat at the least, and
on being ended by the women, Mous-
sily employed in making of an Arrow,
upon the Guest, as if he marked nothing.
to him in these words: Ere Ioube?
seeke you? &c. After, hee demandeth,
presently he com- [573] mandeth
then vessels, to wit, Meale, which
owle, Fish, and other things of that
Tables, and Benches, all those things
esire Cao-uin, & that it be in the
er the women have stoutly solemnized
e unto them bringing Fruits, and other
es, Looking-glasses, and little Beades

5: Léry--574 (1557-1558)
116, 574, 582

"After the Guests have refreshed themselves
which we have declared, if they be liberall, th
zers, and Pinsers fit for the plucking out of th
Combes, and Looking-glasses: and to the chil
want victuals, when he hath agreed of the price
because they want all kinde of beasts of burden
foot. If Strangers bee wearie, and give a Knif
offereth his helpe to carrie him that is wearie,
tries, was divers times carried by those Porte
together. And if wee admonished them to rest
words; What? Thinke you that wee are so effe
wee should faint, and lie downe under our burd
without any intermission. But we breaking out
legged Hackneyes, and encouraging them; said

s with meate, and lodged after the manner
ey use to give unto the men Knives, Sciz-
e haires of their beards: to the women,
dren, Fish-hookes. But, if the Guest
e, he may carrie them away. Moreover,
, they are all of necessitie to travell on
e to any of the Barbarians, he presently
I my selfe when I lived in those Coun-
ers, and that surely two miles journey
a little, they laughed at us with these
minate, or of so weake a courage, that
en? I would rather carrie you all the day
into laughter, wondered at those two
let us therefore proceed on the way."

6: Abbeville--285-286
116, 574

If one of their kinsmen or foreign
he is put in a cotton hammock [285v]
over their eyes, begin to weep with
of courtesy they can show, at the sa
also puts his hands before his face,
pretend to.

After this the father of the family
comes to him and says holding out h
And after greeting him, and asking h
and whatever else he needs... [286]

If an Indian is the guest they dem
pense but if it is a Frenchman, the l
the next time....

friends comes to visit them, as soon as he arrives
and the women come to him and putting their hands
cries and exclamations, which is the greatest sign
me time repeating words of welcome... The visitor
even if he cannot weep, it is the custom for him to

who has not said a word or noticed him heretofore,
is hand, ..."Are you come?"..."Are you well?"
him whether he would like to eat, he brings him food
accommodating him as long as he remains with them.
and nothing of him when he leaves by way of recom-
atter must give something in order to be well received

5: Léry--574-576 (1557-1558
116, 431, 574

the Masters of the Families, who had alreadi
and caused new Meale to be ground, which (as
unto the crumme of white bread, in goodness
refreshed, sommanded all the best meates, t
exquisite and choicest Fruits, wherewith they
Moreover, the night approching, the Moussac
from us, that wee might the more quietly rest
ing, he commeth unto us, anddemandeth, got
Confederates,) have you quietly rested this ni
saith he; my sonnes, rest your selves yet a w
were very wearie. To be briefe, I am not abl
and curteously wee were entertained. But we
a Sachell full of Merchandises, which might s
Barbarians. [576] Departing therefore thence
good: to wit, Knives, Sizzers, Pinsers, to th
lets, and glassen Beades, to the women: and
I one day turned out of the way to lodge in a
Moussacat, to shew him what I had in my Sach
sell to bee brought, wherein to put my mercha
in order: whereat he greatly wondring, callet

e provided meates to be prepared for us,
I elsewhere said) is nothing inferiour
e, presently, after wee had beene a little
o wit, Venison, Fowle, Fish, and the most
continually abound, to bee set before us.
at our Host, removeth all the children
t. The next day after, early in the morn-
to Atourassap, (that is, dearly beloved
ght? wee answered, very quietly. Then
hile, for, yesterday, I perceived that you
le to expresse with words, how friendly,
e never travelled farre from home without
erve us in stead of money among those
, we gave our Hosts, what wee thought
ne men: Combes, Looking-glasses, Brace-
Fish-hookes to the children.
certaine Village, and was requested by my
nell, who commanded a great earthen ves-
andises: I tooke them all out, and set them
h the rest of the Barbarians unto him, and

17: Nobrega--94 [3]
116, 574, 609

Whatever Christian enters in their ho
a clean hammock in which to sleep.

uses, they give him whatever they have to eat, and

vreux--14 (1611-13) 1864
608, 574, 836

he Frenchmen were scattered around the villages s
ne custom of the country, which is that one should h
ompères, to whom goods are given instead of mone
age" is very intimate, since they regard you actuall
live with them, they go hunting and fishing for you,
r daughters to their compères". These girls were
followed by the name of the Frenchman in order to
nchman. Thus by saying Mary so and so, they refe

o that they might live according
ave chetouasaps, that is hosts
y. The hospitality or "com-
y as their children; as long as
moreover, they used to give
then called Mary and this name
show the relationship with a
rred to the concubine of a man.

vreux--37 (1611-13) 1864
574, 609

hey (the French) were received with marks of appr
tly dancing: wines were prepared in great abundan
e brought up: many girls among the prettiest were

oval, many tears and daily and
ce, wild pigs and other game
offered.

7: Evreux--58
116, 527, 574

A chief had invited to a drinking party those of the villages in the vicinity.

(1611-13) 1864 Tupinamba

not only the people of his own village, but

7: Evreux--74-75
116, 156, 431, 574

Generosity is great among them ar
wants something belonging to another
very dear indeed to its owner if he do
will receive in return from the perso
time he asks for it.

They show their generosity more t
so much so that they become poor fr
to see them. They consider themsel
who do not belong to their tribe and t
and that they will be reputed there as
one, two and even three hundred leag
generosity.

nd they shrink from stinginess. [75] If somebody
person, he frankly says so. The object must be
oes not give it immediately, provided that the giver
n he has obliged anything that he wishes at any

oward strangers than to their fellow-countrymen,
om bestowing their goods on strangers who come
ves rewarded if they are held as liberal by those
hey think that their fame will fly to far away regions
great and wealthy. So they make visits to places
ues away, in order to be esteemed for their

12: Magalhães de Gandavo--87-88
116, 574

"When any one goes on a visit to
tom for some of the girls with dish
lamentation, shedding many tears,
and what are the hardships he has e
disasters which might have happene
saddest and most feeling words the
the misfortune of their ancestors w
people so valiant and so enlightened
things come, indicating some of the
I have described is so customary a
when there is malice toward those
some treachery."

their villages, as soon as he is seated, it is the cus-
evelled hair to come up and receive him with great
asking him (if he be a native) where [88] he has been
ndured since he left [home], bringing to mind many
d; in a word, seeking to provoke tears by using the
y can think of. And if he be a Portuguese, they curse
ho were not fortunate enough to live and behold a
as are the Portuguese, from whose country all good
things they hold in most esteem. This reception that
nongst them that it is a miracle if they omit it, except
who come to visit them, or when they are planning

576

576 ETIQUETTE--greetings and salutations; obeisances; compliments; concept of courtesy; general patterns of etiquette in eating, drinking, smoking, visiting, and travel; deference to status superiors; noblesse oblige; breaches of etiquette and the resulting social sanctions; etc. See also:

Drinking etiquette	27	Intentional impoliteness	578
Patterned behavior toward kinsmen	60	Informal social control	626
Sexual etiquette	83	Court etiquette	644
Table manners	264	Diplomacy	648
Postures	516	Propitiation	782
Polite conversation	521	Religious ritual	788
Sportsmanship	526	Training of children in etiquette	867
Chivalry	562	Treatment of the aged	888

1: Staden--85 (1553-54) 1928 Tupinamba
116, 576

"....it is the custom of the savages, when one of them has been absent for not longer than four days, to cry over him with joy when he returns. (51)"

"51. Although Hans Staden speaks of cries of joy, this seems to be a reference to the weeping welcome, about which there is much in the accounts of the early travellers to Brazil. See A Treatise of Brazil in Purchas (reprint), XVI, p. 425: 'When any guest doth come to the house, the honour and entertainment they make him is to bewaile him: Now the guest being come into the house they set him in the Net, and after he is set, without speaking any word to him, the wife and the daughters and the other friends do sit them downe round about him with their haire loose, touching with the hand the partie they all beginne to weepe with a high voice and great abundance of tears, and there they tell in a versified prose all things that have happened since they saw one another to that houre, and manie other which they invent, and the troubles that the guest hath suffered in his journie; and all things else that may provoke pitie and teares. The guest all this time speaketh not one word, but after they have bewailed him a good while they wipe the teares, and remaine so quiet, so modest, so pleasant and merrie that it seemeth they never wept.' See on the whole subject G. Friederici, Der Tränengruss de Indianer, Leipzig, 1907."

: Evreux--71 (1611-13) 1
16, 537, 574

They recite all the past events from time immem
radition. The old men used to tell the young men w
orefathers what happened in their time. They do th
nd also in their huts, sitting early in the morning a
o their speeches. They do the same when visiting.
rying tenderly, they repeat, the one after the other
orefathers and what happened in times past.

orial and this all according to
who were their grandparents and
is in their assemblies (carbets)
and exhorting their people to listen
Then embracing each other and
, all about their grandparents and

7: Evreux--109
116, 264, 574

The tendency of these savages is to giv
three meals, then they are served only

ve the best they have to their visitors for two or
common and ordinary food.

9: Cardim--425
116, 574

"When any guest doth come to the h
is to bewaile him; Now the guest being
after he is set without speaking any w
friends do sit them downe round about
the partie: they all beginne to weepe w
and there they tell in a versified pros
another to that houre, and manie othe
hath suffered in his journie; and all th
guest all this time speaketh not one w
they wipe the teares, and remaine so
seemeth they never wept, and then the
welcome, and they bring him meate,
telleth wherefore he commeth. The
weightie matters, as deaths, misfortu
to entertaine all men and to give them
some gifts, as Bowes, Arrowes, Bird
povertie without any kind of reward."

ouse, the honour and entertainment they make him
g come into the house they set him in the Net, &
ord to him the wife and the daughters, and the other
; him with their haire loose, touching with the hand
vith a high voice and great abundance of teares,
e all things that have happened since they saw one
r which they invent, and the troubles that the guest
ings else that may provoke pitie and teares. The
ord, but after they have bewailed him a good while
quiet, so modest, so pleasant, and merrie that it
ey salute one another, and give their Ereiupe, or
&c. And after these Ceremonies ended, the guest
nen likewise bewaile one another, but it is in some
unes in wars, &c. They hold it for a great courtesie
all things necessarie for their sustenance, and
ls, Feathers, and other things according to their

2: Thevet--209
116, 577

If a native strikes another, he recei
are trustworthy among themselves, but

(1555) 1878 Tupinamba

ves the same treatment and even more. They
great thieves when it comes to the Christians.

7: Evreux--96-98
116, 521, 576

Their salutations, requests, and respor
are extremely soft and low: moreover the
accent, very soft and drawn out, especiall
manner of speaking in daily conversation.

In the morning when they arise they say

Good day [Bonjour]
And you also.

In the evening when they return from w

Good evening [Bon soir]
And you also.

When night falls and they wish to go to

Good night
And you also.

If they see someone coming toward them
along the road, often they stop a little, an
expression.

From whence do you come?
Where are you going?

Then they respond telling where they co

nses, when they are talking to each other,
y pronounce their words with a rather long
y the women and girls;... Below is their

:
Tyen-de-Koem
Nein Tyen-de Koem.
ork and separate, they say:
Tyen de Karouq.
Nein Tyen de Karouq.
ped they say to each other:
Tyen-de-petom.
Nein Tyen-de-petom.
n or passing them, or if they meet someone
d engage each other with a word and a familiar

Mamo soui pereiou?
Mamo peresso?
me from and where they are going, and it is

7: Evreux--96-98
116, 521, 576

Adieu, I am going.
Adieu, we are going.
If one of their neighbors goes to se
trouble, searching here and there for
What are you looking for?
What do you want?
Then they say what they are lookin
I want something to eat.
I want some flour.
I want flesh. [de la chair]
I want some fish.
I want some water.
I want some fire.
I want a knife.
A hatchet.
If they see someone very pensive,
What are you thinking about?
He answers:
I'm not thinking about anything.

Ne in cheaiourco.
Ne in oro iourco.
ek them in their lodge, or if they see someone in
something, they ask,
Maëperese-Kar?
Marapereico?
g for and what they want very freely; for example:
Ageroure deué-cheremyouran ressé.
Ageroure oui ressé.
Ageroure soo ressé.
Ageroure pyra ressé. [98]
Ageroure v. ressé.
Ageroure tata cheué.
Ageroure xè.
Iu.
they ask what the matter is, of what he is thinking.
Mara-péde-ie mongueta?

Ai Kogné.

8: Soares de Souza--323
116, 576

As soon as one comes from outsid
down in his hammock toward which
him and cry aloud. In these lament
of his absence and the pains one or
and without saying a word until they
these obey. If the man cried upon c
and the female relatives who live in
when they have finished crying, they
vessel; fish, meat, or flour which t
man reclining in his hammock. Afe
come to welcome him and ask him h
chief comes from outside, even if h
of the house come to cry, one by on
out all the ceremonies described ab

(1570-87) 1851 Tupinamba

le, after he has passed the door, he goes to lie
go one or several old women who squat in front of
s they tell him the regrets which they felt because
another underwent. The males answer crying aloud
get impatient and tell the old women to shut up and
omes from far away, all the women of the house
other houses come to cry in the same manner and
welcome them and bring them food to eat in a
ney put on the ground and which are eaten by the
r he has finished eating all the people of the village
ow it was in the territory which he crossed. If a
e just returns from his clearings, all the women
e, two by two, and they bring him food carrying
ove.

12: Magalhães de Gandavo--87 (2)
116, 261, 576

"In every house all live together in ha
the contrary, they are so friendly with
all, and when one of them has somethi
share in it."

(1576) 1922 Tupinamba

rmony, without any dissension amongst them: on
one another that what belongs to one belongs to
ng to eat, no matter how small, all his neighbors

hevet--185 (1555) 1878
576, 537

efore they start some great enterprise, either wa
ones gather together without women or children.
ce and prudence that they are sure to be listened t
nquishes his place to another. The audience sits
use of preeminence, or ancestry or something el

r or something else, mainly the
They speak in turn with such
o. When finished each speaker
on the ground, but some of them
se, are permitted to sit on beds.

6: Abbeville--312v-314v (1611) 1614
116, 153, 537, 576

... They are very susceptible to all you wish to tel
stand that which you wish to teach, being very desirc
apt at imitating all they see done.

They are so attentive and poised that they will list
you wish to talk without interrupting in any way. The
a long speech nor [313] interrupt when someone else i
and do not speak in confusion, several at the same tir
and enjoy long speeches, which they make for two or
getting disturbed, knowing how to draw conclusions fr

They are very reasonable and are led only by reas
[314v] [MC: Appealing to their reason the priests aske
lips, pointing out that if God had wished the lip pierce
convinced by this argument, ceased piercing their lip
as those of their children.]

l them, and vey quick to under-
ous to learn and be instructed and

en to you very earnestly as long as
y never disturb a person who gives
s talking. They listen to each other,
ne. They are great speech makers,
three hours without hesitating or
rom arguments.
on and a knowledge of the causes.
ed them why they should pierce their
ed He would have done it. Several
s and shaving their bodies as well

7: Evreux--96-98
116, 521, 576

ordinarily one of the following things, sin
fishing in the sea, going into the forest, c
ing their roots, gathering their fruits, pu
here and there, visiting the villages; and

I come from the sea
I come from fishing
I come from the forest
I come from cutting wood.
or
I come from the garden
I come from gardening.
I come from digging and planting.
I come from gathering fruits.
I come from hunting.
I come from a walk.
I come from such and such a village.
I come from seeing such and such
a person.
I come from my lodging.

ce all their life and exercise is taken up with
utting the trees, visiting their gardens, plant-
lling up their turnips, hunting, [97] walking
the lodges of another, it is thus they respond:
Paranam-soui-Kaiout.
Pira-rekie-soui-Kaiout.
Kaa-soui-Kaiout.
Ybouira monosoc
Ybouira mondoc.
Ko-soui-Kaiout.
Ko-pirarouer-Kaiout.
Maëtum arouere.
Vuapoo-arouere-Kaiout.
Kaaue-arouere-Kaiout.
Mosou-arouere-Kaiout.
Taaue-soui-Kaiout.

Ahere-piac-soui-Kaiout.
Cheroe-soui, or, Cheretan-soui.

7: Evreux--96-98
116, 521, 576

I'm thinking about something.
I'm thinking of you.
If moreover several of them devis
know what they are saying, and so th
What are you saying?
or
What are you talking about
together?
They answer:
We are talking of our affairs.
We are talking about you.

Maerssé-Kaien-arico.
Deressé Kaien-arico.

se something together, they are very curious to
ney come quietly to find them and ask them.

Mara-crepe?
Mara-erepipo?
Mara-peie-peiooupé.

Koio-mongueta.
Ore-rei-Koran
Deressé Koia-mongueta.

577

577 ETHICS--abstract ethical ideals (e.g., truth, righteousness, justice); ideals of individual virtue (e.g., honesty, loyalty, industry, courage, temperance, tolerance, filial piety); notions of right and wrong; conception of conscience and character; incidence and causes of, and attitudes toward breaches of ethics (e.g., lying, cowardice, flouting of kinship obligations); conflicts between ideal values and practical considerations; etc. See also:

Personality 15
Law 67
Ethos 181
Industry and sloth 481
Esthetic ideals 517
Organized vice 548
Informal social control 628
Civic virtues 641
Crime and sin 673
Punishment of social offenses 689
Military virtues 703
Professional ethics 693, 759
Philosophical systems of ethics 812
Ethnopsychological concepts of character 828
Chastity 831
Sexual modesty 834
Inculcation of ethics 867

2: Thevet--145
116, 156, 577

Old men keep their promises bett
to steal, not from their own people,
always ready to do a favor or give p
a stranger through the country for f
dangers. They are more charitable

(1555) 1878 Tupinamba

er than young ones. However, all of them are prone
but from Christians and foreigners. They are
pleasure, and for little salary they will accompany
ifty or sixty leagues, because of the difficulties and
e and honest than Christians among themselves.

7: Évreux--58-59
116, 273, 578

[AM: Summary: In a drinking bout, when
reled with his brother, fell on his arrow a
hurt himself so badly that he died.]

, they were already drunk, a man who quar-
as he was about to fight with him. [59] He

7: Evreux--75 (1611-13
116, 685, 578

They never steal from each other and all their
suspended from the posts and joints of their huts
from the French. They call stealing monda and
great insult to them that they change color when
and menondere double whore, which is different
worst thing that can be said. You are rewarded

) 1864 Tupinamba

belongings are exposed to everyone,
. . . . Now they have learned to steal
a thief is mondaron. This is such a
it is used; just as to call a woman thief
from simple whore patakuere, is the
in kind when you call them thieves.

7: Evreux-100-101
116, 158, 578

They greatly feared temperamental
warn each other when they are angr
and then nobody says anything, but
mogerecoap, that is to say, soften
person." I noticed that when they s
changing color and retreating sayin
assequeié-seta, "He frightens me."
men and asked the French to remov
one, especially the children.

people whom they call poromatare-vim and they [101]
y, saying: "Cheporomatare vim," "I am angry"
calms him as much as possible. They call this
someone else. Aimogerecoap, "I soften an angry
aw an angry Frenchman, they were out of their wits,
g: "Ymari touroussou, He is terribly angry". Che
" They complained about two temperamental French-
e them from the village where they frightened every-

7: Evreux--100
116, 593, 578

...It happened while I was in this reg
angry moods of his wife, so much so
hair in his left; he wished to experim
soften the sharpness of her anger: bu
flamed the wound, so much so that he
to the neighbors this woman escaped
to perform the same service to her h
derision of the onlookers. They rem
that the husband was according to fab
small. And the old men in their Carl
knew her as such.

(1611-13) 1864 Tupinamba

ion, that a savage tired of putting up with the
that he took a stick in his right hand and his wife's
ent to see whether this oil and balm would not
ut he was considerably astonished when it only in-
r anger became even greater: Because, according
from his hands, and taking a stick also, she tried
usband, thus they anointed each other amid the
ained equally master the one of the other, except
le and general discourse, among both great and
oets said: what business had he to pick her if he

9: Cardim--427
116, 593, 578

"These Indians doe use to intrea
quarrell with them, except in the t
themselves of them, giving for an
then they are friends as before, a
alwaies together, and when they g
fore, that if any ambush bee laid,
while the Husband fighteth with his
their fields, or from any other pla
that if any mischance shall happen
enemies, or any other thing. But
waies goeth before, and the Husba
alwaies their wife in sight."

(1583-1601) 1906 Tupinamba

te their Wives well, they never strike them, neither
ime of their drinkings, for then ordinarily they reveng
excuse afterward, it was the wine they had drunke, an
nd the hatreds betweene them last not long. They goe
e abroad, the woman commeth behind and the man be-
the wife may not fall into it, and may have time to flie
adversarie, &c. But at their returning home from
ce the wife commeth before, and the Husband behinde,
, the wife may flie home, and the Husband fight with the
in a safe Countrie and within the Townes the wife al-
nd behind, for they are verie jealous, and will have

18: Anonymous--439 [3]
116, 578

The members of each nation live
than by words or with their fists.
ceal his arrows or other weapons a
hurt one another. A single case of
followed by killings and the eating o

peacefully side by side, and they rarely fight, other
If one, heated by wine, goes too far, the women con-
nd even the firebrands, so that they cannot kill or
murder is sufficient to cause a rift and civil war,
of many people as it happened in Rio de Janeiro.

: Léry--565 [2] (1557-1558) 1906
16, 578

"As touching the Policie of the Barbarians, it is s
mong themselves, being guided only by the light of
ut to their great shame who are instructed in divine
o bee understood of them who are of the same kindr
ney behave themselves towards their enemies, it ha
et if any contention arise betweene certaine person
appeneth, for in the whole space of a yeere, while
wice only to see them brawling) the beholders care
nem to doe their pleasure, although they bee readie
the one wound the other, and that hee can bee take
f the bodie by the Kinsmen of him that is wounded.
ne wound, the Murtherer is slaine by the Kinsmen o
ence eie for eie, tooth for tooth, and life for life.
ome happen among them."

carce credible how well they agree
Nature. Nor may this be spoken,
e and humane Lawes, which yet is
ed, or of the Confederates: for how
ath beene alreadie by us declared.
s among them (which very seldome
I lived among them, it was my chance
not to pacifie the strife: but suffer
to put out one anothers eies. But
n, hee is wounded in the same part
Nay, if peradventure death follow
of the dead. Lastly, they recom-
But these things as I said, very sel-

7; Evreux--99-100
116, 578, 158

They hate above all things, to see one
neighbor, which they call in their langua
call oroacap: When they come across pe
best not to have an argument with them.
not to ask anything of these people. If by
they are much oppressed by them and do
or to let them go where they like. There
looks more like a woman than a man. H
long hair, nevertheless [100] he is marri
position that he is forced to live alone, f
to argue with him. I saw a whole family
savage who was subject to these angry m

(1611-13) 1864 Tupinamba

of their number picking a quarrel with his
ge, Moiaron, or having an argument, which they
ople in such a mood they shun them and do their
Even more, they warn their French friends
chance they have wives who are temperamental,
not take much persuasion to get rid of them
e is in Juniparan a hermaphrodite who externally
e has the face and voice of a woman and soft
ed and has children, but is of such a bad dis-
or the other savages of the village are afraid
leave villages because of the presence of a
oods.

578

NGROUP ANTAGONISMS--prevalence and importance of antagonisms within
he society; sources (e.g., economic deprivation, sexual rivalry, political
epression, ethnic and religious cleavages, rigor of socialization or social
ontrol); expression in individual behavior (e.g., snobbishness, intentional
mpoliteness, ridicule, insults, vituperation); prevalence, causes and forms
f quarrels; participants (e.g., husband and wife, business competitors, rival
laimants to property); manifestations (e.g., verbal exchanges, fist fights,
uels); reaction of onlookers; repression and control of aggression; etc.
ee also:

Social stratification 56
Family antagonisms 59
Ethnocentrism 186
Economic competition 477
Wit and practical jokes 522
Rivalry in sports 526
Lying 577
Avoidance relationships 602
Moiety rivalries 616
Social control and gossip 626
Informal justice 627, 628
Torts and crimes 673
Slander 683
Litigation 691
Sorcery 764
Cursing 789
Religious persecution 796
Quarreling and fighting by children 857
Control of aggression in children 865

2: Thevet--173
116, 578, 754

Among other things t
size of an average ches
administer this poison

0: Heriarte--16 [6] F-2 (1662) 1874 Tupinamba-
16, 241, 273, 578

The Mujaraguanos have manioc plantations, and from this manioc they make farinh
Their celebrations and feasts are drunken brawls and in the course of these brawls
many fights occur, some of which result merely in ill feeling, others in death.

(1555) 1878 Tupinamba

hey use a tree called ahouaĩ, which bears poisonous fruits the
stnut, the kernel being especially poisonous. Men and women
to persons of the opposite sex against whom they have a grudge.

na.

58

581 BASIS OF MARRIAGE--theories of the origin, pu
manency of marriage; conception of the marriage
matrimony; economic, sexual, and romantic fact
to marriage; qualities desired in a spouse (e.g.,
skill); relation of marriage to the family; etc. S

Family organization . . . . . 59 Marriages of
Sex 83

7: Evreux--101-102
116, 578

If angry words and fits of temper
ments and quarrels, which are very
mutual injuries, called ioüapichap,
having fought, they go to the extrem
this iouapic, to burn mutually. . . . ev
They proceed as follows: each one
lights it and sets fire to the thatched
as far as I am concerned, I set fire
time, the whole village is [102] burn

They hate being insulted; even tho
pataqueres, whores. A woman who
she said that if that name was used
alive. They call insults, courap.

are unpleasant to them, even more so are argu-
rare, and actual fighting called ionoupan and
to wound each other. The worst is when, after
e of burning their huts out of resentment. They cal
eryone feels it and no one would dare to stop it.
goes to one side and taking a handful of dry palms,
roof saying: "Whosoever can may save his side,
to mine, nobody can stop me." Thus in a short
ed and no one says anything.
se who are prostitutes do not want to be called
had a child by a Frenchman was called by that nam
again to her she would kill the child or bury him

: Thevet--210-211
16, 835, 582

Cousin marries cousin, and an uncle
ot the brother the sister. The more a
war, the more women he may have to s

(1555) 1878 Tupinamba

will take a niece without ado or blame, but
a man is esteemed for his prowess and deeds in
serve him, the others having less.

: Abbeville--278v
16, 582

Nevertheless fathers cannot take the
he other degrees of relationship there

(1611) 1614 Tupinamba

eir daughters, nor sisters their brothers, as for
are no prohibitions to prevent marriage...

5: Léry--574
116, 574, 582

"After the Guests have refreshed
which we have declared, if they be
zers, and Pinsers fit for the pluck
Combes, and Looking-glasses: and
want victuals, when he hath agreed
because they want all kinde of beas
foot. If Strangers bee wearie, and
offereth his helpe to carrie him tha
tries, was divers times carried by
together. And if wee admonished t
words; What? Thinke you that wee
wee should faint, and lie downe und
without any intermission. But we
legged Hackneyes, and encouraging

(1557-1558) 1906 Tupinamba

d themselves with meate, and lodged after the manner
liberall, they use to give unto the men Knives, Sciz-
ing out of the haires of their beards: to the women,
d to the children, Fish-hookes. But, if the Guest
of the price, he may carrie them away. Moreover,
ts of burden, they are all of necessitie to travell on
give a Knife to any of the Barbarians, he presently
at is wearie. I my selfe when I lived in those Coun-
those Porters, and that surely two miles journey
them to rest a little, they laughed at us with these
e are so effeminate, or of so weake a courage, that
der our burden? I would rather carrie you all the day
breaking out into laughter, wondered at those two
g them; said: let us therefore proceed on the way."

581

581 BASIS OF MARRIAGE--theories of the origin, purpose, sanctity, and permanency of marriage; conception of the marriage bond and of the status of matrimony; economic, sexual, and romantic factors in marriage; incentives to marriage; qualities desired in a spouse (e.g., beauty, wealth, industry, skill); relation of marriage to the family; etc. See also:

Family organization 59
Sex 83
Marriages of convenience 587

7: Evreux--43
116, 581

Young girls d
regard marrying
surprised and to
ried to these old
ing their youth a
The marriage

o not despise union with old and decrepit men, on the contrary, they
g an old man as an honor, especially when he is a chief, and I used to be
consider improper the fact that girls fifteen and sixteen would be mar-
men, which is contrary to the Tupinamba custom of young girls spend-
s easy women and then taking a husband.
with old men occurred among the Tupinamba tribe of the Rio Mearim.

Anchieta--260-261
, 581, 595

r, nor she to them, because even at the
ll marry other women when the occasion

time she marries she knows that her husband
presents itself and that he will leave her.

582

582 REGULATION OF MARRIAGE--minimum and average age at marriage for each sex; postponement of marriage (e.g., for economic reasons, to enable an elder sibling to marry first); marriage laws and regulations; physical and mental bars to marriage; endogamous and exogamous restrictions; primary marriage preference and practice (e.g., with a cross-cousin, hypergamy); explanations and rationalizations of marriage restrictions; tests of marriageability (e.g., of skill, prowess, fertility); etc. See also:

Marriages between members of different social strata 56
Kin group exogamy 61
Preferred secondary marriages 587
Polygamous marriages 595
Local exogamy and endogamy 621
Sex and marital offenses 884
Incest taboos and privileged sex relationships 835
Premarital sexuality 836
Puberty ordeals 881
Definition of majority 884

1: Staden--147
116, 582, 881

"They betroth their daug
hood, they cut off the hair
tying at the same time the
but the cut is treated with
great honour.

After these ceremonies
without any further cerem
their business secretly."

46 Tupinamba

W: true wives] for they do
number of good looking
uthority over their sisters
nd use them ad libitum if
ey give to some and take
of the village of Jaribatiba,
ne of these was his niece,
t his niece, though she was

16: Anchieta--259-260
116, 582, 835, 842

They respect the dau
regard them as such;
cause they hold that re
that the mothers are o
offspring of female cap
tribe; and the children
are regarded as slaves
their own grandchildre
copulate with the daugh
tion nor a universal cu
for this reason their fa
agree, since they are
niece, nor even with m
sidered highly impropе

(1553-54) 1928 Tupinamba

ghters at an early age, and when they are grown up to woman-
from their heads and scratch peculiar marks on their backs,
teeth of wild beasts round their necks. The hair grows again,
a substance so that it remains black, and this is held to be a

they deliver the girls to those to whom they are betrothed, but
ony. The men and women behave themselves decently and do

(circa 1570) 1846 Tupinamba

ghters of their brothers and therefore call them 'daughters' and
and thus neque fornicarie (they do not fornicate) with them, be-
al kinship comes through the fathers, who are the agents; and
nly bags in which the children grow [260], and for that reason the
tives are always free and regarded as the other members of the
of the women of the tribe, if they have been begotten by captives,
and sold, and at times killed and eaten, even though they may be
n, the children of their daughters, and therefore they likewise
ters of their sisters, but it is not, as has been said, an obliga-
stom to take them as legitimate wives more than the others. And
thers marry them to their maternal uncles, if all the parties
able to dispose of them, but this cannot be done with a fraternal
ore remote grades on the paternal side, because this is con-
r.

5: Léry--562 (1557-1558
116, 582

"Of their Marriages, Education of Childre
cians, Funerals and Lamentations.

In Marriages, these degrees of Consangui
taketh his Mother, Sister, or Daughter to wi
marrieth the Neece, and so consequently. N
in the American Dialogue, no man may marr
And he is called Atourassap, whose familiari
goods are common."

n, Politie, Hospitalitie, Diseases, Physi-

nitie only, are observed: none of them
fe: no regard is had of the rest: the Uncle
everthelesse, as shall bee hereafter spoken
ie the Daughter or Sister of his Atourassap
ltie with any one is so great, that both their

16: Anchieta--260-261
116, 581, 595

Of those who have several wives all of v
to know with which of these they have unit
understand when they are asked to speak a
all of them. And very often they prefer th
much as the others, if she should be the y
of a chief. And there is no certainty that,
will decide for the first wife; rather there
they do not wish to be tied up with her, be
old woman from whom they do not expect
for them, especially when they have no m
in distress, and they rest contented with s
always with an eye toward taking others b
they intended and leaving the first wife or
[261] And as there are very few prostitute
flesh call a young man he takes the first w
old, even though she may not be to his liki
later he will find others, as happens espe
of a great chief, because then fathers give
ters, and toward these others are more a
appears they took only ad tempus (tempor

whom they call Temireco, it is impossible
ed with conjugal intention, because they do not
bout it and they have the same feelings toward
ie second, third, fourth, or even the last as
oungest, or the most fecund, or the daughter
the others being equal (caeteris paribus), one
is more chance and greater probability that
cause when they are young they often take an
progeny if they cannot find another wife to cook
other or sister to care for them, they are then
ome old woman who treats them well, though
y whom they will have children, later doing as
keeping her for the purpose mentioned above.
s among these Indians, when the ways of the
oman whom he comes across, either young or
ing, with the hope and the near certitude that
cially when one is courageous in war or the son
them their daughters and brothers their sis-
ffectionate than toward the first wife, whom it
arily), nor do they have a mind to being tied to

bares de Souza--316-317 (1570
582, 587

hen a married man dies his older brother
lead has no brother the closest relative o
w is obliged to marry her daughter and w
her, her husband is the closest relative o
to marry his niece, he does not allow an
and according to his own will.

-87) 1851 Tupinamba

r is obliged to marry his wife and when
on the male side. The brother of the
when the mother of the girl has no
on the maternal side. If he does not
nybody to sleep with her and gives her a

ares de Souza--312 (1570-87) 1851
82, 622

ome headman asks another man for his daughter,
e a little girl. Then he takes her to his quarters
e this he does not touch her.

the father gives her, though she
and waits until she menstruates;

Cardim--420 [3] (1583-1601) 19
, 582, 836

No yong man did use to marrie before he had taken a
l he tooke and slew him, holding first his feasts for
e woman in like sort did not marrie nor know man,
e which they made her great feasts: at the time of
ade great drinkings. And the feast being ended, the
net cleane washt; and after they were laid, the fathe
t upon a post or stake, then they say hee did cut the
erefore they were borne without them."

an enemie, and he continued a virgin
: the space of two or three yeares,
till she had her tearmes, after
the deliverie of the woman they
e marriage remained perfect giving
er tooke a wedge of stone and did
e tailes from the grandchildren, and

Magalhães de Gandavo--89 (15
, 582

"It is their custom to marry the women w
others or sisters; these are considered th
men can not refuse them, nor can any pe
ey have no wedding ceremony or any usag
fe when he arrives at a certain age which

"92. Nobrega relates that a father before
certain amount of labour from the suitor.

who are their nieces, the daughters of their
heir legitimate and true wives. Fathers of the
rsons other than their uncles marry them.
ge, except that each man takes to himself a
is about fourteen or fifteen. (92)"

bestowing his daughter in marriage exacts
He does not state the term of service."

: Anonymous--439 [2]
5, 582, 835

ne nieces [who are] daughters of sister
ly sleep with them, but do so sine dis

rs are regarded as actual wives, and they not
crimine.

20: Heriarte--17-18 F-2
116, 881, 582, 701, 595

Warriors are selected in different

1. abalizar

others become such on account of the
with their Tamaranas (a very frequen
ceremony, they fast for two moons, a
and hold a great song-fest, celebratin
been made a warrior they put in a hi
possible for him to descend, and ther
ing given a little beer on descending,
of a jaguar (of which there are many
number of blows upon the head, the fa
of the eldest makes him a gracious pr
dance is held, and he is made a warri
is able to take many wives, with know
and the rest concubines.

(1662) 1874 Tupinamba

ways: sometimes the chiefs choose (1) them,

ir having killed many men and broken their heads
t custom among them). After having undergone this
nd at the end of this time they rejoin their tribesmen
g with beer, and everyone drinks; and he who has
igh-strung hammock, in such a way that it is im-
e he stays for three days without food or drink, be-
and with a cape made from the skin of an onça, or
n these parts); upon his return they deal him any
ce, and the whole body; and, this being done, one
esent, and then they give him a woman, and then a
ior, and as such is well regarded among them; he
ledge of which [18] the first is the principal wife

6: Anchieta--259
16, 582, 835

Their sister's daughters they do not cal
ot regard them as such, because many In
ieces do not sleep with them; but the brot
hat they consider that the nieces belong to
hey so desire, as they do also with their s
way from others. Taragoaj, a very impo
which is in the county of Saõ Vicente, had
he daughter of his sister, and when he wa
he younger, and married the other woman

(circa 1570) 1846 Tupinamba

l temericô ete [AW: true wives] for they do
dians who have a number of good looking
hers have such authority over their sisters
them as wives and use them ad libitum if
isters, whom they give to some and take
rtant Indian chief of the village of Jaribatiba,
two wives, and one of these was his niece,
s baptized, he left his niece, though she was
.

T N 601 171 The reader will find other indications concerning the assimilation of the brother of the father to a classificatory father in Soares de Souza (4).

4. "Roteiro do Brasil," Revista do Instituto, etc., Vol. XIV, 1851, p. 316-317.

• T N 601 ● 582 171 The old authors often describe the marriage of cross-cousins among the Tupi, as well as that of uncle with niece. Here again we shall first refer to Anchieta:

"They do not call daughters of sisters temerico eté, nor are they considered as such; because many Indians, since they have several nieces—and very attractive women they are—do not make use of them; but since brothers have so much power over sisters, they consider that [81] nieces belong to them (the brothers), so that they may consider them as wives and use them ad libitum if they so desire, just as they give their sisters themselves to some men and take them away from others. Taragoaj, a very important Indian of the village of Jaribiatiba, which is in the area of São Vicente, had two wives, and one of them was his niece, daughter of his sister..."(1)

1. Loc. cit., p. 259.

Farther on, the two types of marriage are seen as symmetrical institutions: "...porque os pais lhes dão as filas e os irmãos as irmas." Staden also alludes to the marriage of cousins: "They also offer as a gift their daughters and their sisters." (2) The same type of thing is

2. Hans Staden. The true history of his captivity (ed. Malcolm Letts), London, Vol. II, Ch. 18, p. 146.

found in Soares de Souza, Claude d'Abbeville and many others. T N [842] With a sharp sociological sense, Anchieta discovers a connection between the marriage with the sister's daughter and the recognition of the man as alone responsible for conception. One remembers that this theory is also shared by the Nambikwara:

"Since they respect the daughters of brothers, they call them daughters, and consider them as such; and thus they consider them inviolate because they have a true relationship, coming from the [842] father, who is the agent; and the mothers are nothing more than

s with respect to the fathers, receptacles in which children
ted, and for this reason the sons of fathers, if they are born
r captives taken from another tribe, are always free and
eemed as the others; and the sons of women, if these sons
en by captives, are considered slaves and are sold, and
they kill and eat them, even though they may be their
children, sons of their daughters, and for this reason also
e daughters of sisters with no prejudice at intercourse, but
obligation or universal custom to consider them as true
re than the others, as has been stated above. And for this
fathers marry them now to their uncles, brothers of the
f the parties are agreeable, by virtue of the power which
to deal with them as they wish, something which until
done with nephews, sons of brothers, nor even in other re-
which are more distant and which come through the line
ers, because among the Indians this is considered very
3)

3. Loc. cit., p. 259-260.

t doubt the marriage of cross-cousins is widespread
the whole of South America. (4) But among the Tupi it

4. Thus Breton, concerning the Caraib of the Antilles says: "First cousins whom we call sons of the brothers of the father are called brothers and these brothers of the father are also called fathers; and the children of these brothers do not contract alliances together, but rather with the children of the sisters of their fathers." (Dictionnaire Caraïbe-François, Auxerre, 1665, p. 11.)

avuncular marriage which held the attention of the first
Thus, Léry notes: "As for the uncle, he takes his niece"
and Thevet: "From the time they are born, the maternal
them and retains them for future wives." (5) Magalhães

5. Léry, loc. cit. II, Ch. XVII, p. 85;
Thevet, Cosmogonie universelle, p. 932.

expresses himself inexactly, without doubt, but [82] in

CONTINUED
ON
NEXT FICHE

18: Anonymous--438-439
116, 583, 606

...it is true that there are many real marr
fore they marry, by the order and dispositi
or mother-in-law before they receive the d
is esteemed, since through them he acquire
fathers- and brothers-in-law. The latter,
their sisters, and are devoted to them, sin
their brothers, but honestly.

iages in lege naturae, and so young men, be-
on of their parents, serve their father-in-law
aughter, and so he who has many daughters
es [439] sons-in-law who are subject to their
after the fathers, have a great authority over
ce these also show respect and affection for

20: Heriarte--19 [2] F-2 (1662) 18
116, 583, 823

When they marry they buy their wives with gree
(and they esteem them greatly) or with slaves,
home.

n stones, which they call Baraquitãs
or with hunting dogs which they raise at

7: Evreux--82-83 (1611-13)
116, 583, 606

. . . The girl's only dowry is a few gourds which ar
father-in-law gives to his daughter's husband 30 t
the bridegroom's quarters and with which he build
is no longer called ava, but mendar-amo. Althou
young woman as well, that does not free them fro
parents, thus remaining always obliged to obey th
gardens. [AM: summarizes the following] A girl
a French missionary and neglecting her own fathe
fields have to be cleared and that he lacks food. I
you on condition that you help him and assist him
him I shall return home."

e given to her by her mother... The
o 40 chunks of wood which are taken to
s the nuptial fire. The newly married
gh a young man be married and a
n their natural obligations to aid their
em, and assist them in making their
l blamed her young husband for serving
r, [83] "You know that my father's
Don't you know that I have been given to
in his old age. If you intend to abandon

26: Thevet--241 G-3 (1555) 1928 Tupinamba
116, 266, 567, 583, 727

On no occasion have they kept him [EJ: a prisoner] more than fifteen or twenty years. Others do not keep him very long. It depends on the will of whoever has him under guard. Very often they marry those who please them, but actually it is no pleasure because as soon as the women bear their children, they [EJ: the captives] are killed and eaten. They are executed in their presence [EJ: i.e., in the presence of their children]. On that day a soup is made of the remains of some other prisoner. Afterwards all of them assemble in their village-house, which they call Carbe. The prisoner, seated in their midst, decides what portions of his body they should have after he is killed--until there is no part of his body left undistributed. However, they will not kill him before this act.

Those to whom a small portion of his body is assigned are obliged to contribute in order to fill the needs of their food supply. They do not refuse, because they themselves will suffer sooner from hunger if prisoners are not treated well. The same day, they decide among themselves which one will kill him, who should blacken him with genipap, feather him and paint his face. They decide also, who will take him when he is unfettered; who shall wash him; those who will set fire to his hair and when he is killed, put the fire-brand into his anus--being careful that nothing of the body is wasted. I shall describe in the following chapter their method of killing, and the accompanying ceremonies--as more space will be needed for this.

584

584 ARRANGING A MARRIAGE--marriage preliminaries; courtship (e.g., opportunities, methods); initiation of negotiations (e.g., by youth, by girl, by parents of either); conduct of negotiations (e.g., by parents, through a go-between); marriage brokers; proposal of marriage; methods and consequences of rejection; requirement of consent (e.g., of youth, of girl, of parents, of chief); betrothal (e.g., conceptualization, announcement, ceremonial, symbols, duration); status and behavior of betrothed persons; infant betrothal (e.g., prevalence, procedure, nullification); breaking an engagement (e.g., reasons, procedure, consequences); adjustment to death of betrothed (e.g., substitution of a sibling); etc. See also:

Sex status 562
Contractual relationships 675
Sexual overtures 832
Adolescent activities 883

5: Léry--562 [2] (1557-1558) 1906 Tupinamba
116, 584

"There is no place for Rites or Ceremonies. Hee who desireth a Widdow, or Virgin, being certainly perswaded of the good will of her whom hee loveth, goeth to her Parents, or if she have none, to her next Kindred, and asketh them whether they will marrie their Daughter unto him? If they consent, he presently bringeth her home, without giving her any assurance of Dowrie and so keepeth her for his lawfull Wife. And if he suffer the repulse, he giveth over his Sute without any perturbation of mind."

17: Nobrega--94 [2] (1550
116, 583

To their daughters nothing is given in marriage
to serve their in-laws.

) 1844 Tupinamba

, though the offspring remain obligated

ONTINUED
FROM
RECEDING
FICHE

N
601 the same sense when he writes: "It is their custom to marry the
171 women who are their nieces, daughters of their brothers of their
●582 sisters; they regard them as their true and legitimate wives. The fathers of these women cannot refuse them, and no one, except their uncle, can claim to marry them (1)." One can refer also to

1. Pedro de Magalhes de Gandavo, The Histories of Brazil, The Cortes Society, New York, 1922, II, ch. X, p. 89.

Nobrega, Vasconcellos, Soares de Souza (2).

2. Nobrega, Cartas do Brazil, 1549-1560, Rio de Janeiro, 1931, p. 148;--Vasconcellos, Chronica da Companhia de Jesu do Estado do Brasil, Lisboa, 1865, I. LXXXII, p. 133; Soares de Souza, Tratado, CLVII, CLII.

T
N
595 As regards polygamy and the distinction, so clear among the
171 Nambikwara, between the first wife devoted to household tasks and the secondary wives, companions of the men and sharing their obligations, it will be remembered that Magalhães de Gandavo alludes to a category of women actually unmarried, but who take part in masculine activity (3).

3. Gandavo, loc. cit., II, Ch. 10, p. 89.
One will find other information about the family organization of the ancient Tupi in: A. Métraux, La religion des Tupinamba (Paris, Leroux, 1928), passim; --Lafone Quevedo, "Guarani kinship terms as an index of social organization (American Anthropologist, Vol. 21, 1919), p. 421-440; --P. Kirchhoff, "Die Verwandschaftorganisation der Urwaldstämme Südamerikas (Zeitschrift für Ethnologie, Vol. 63, 1931, Ch. 15, p. 182).

T
N
607 All of these observations authorize us to trace a parallel between
171 the extension of the relationship of "brother-in-law" among the Nambikwara, and a custom, seemingly very close, of the ancient Tupi. First we quote from Yves d'Evreux: " A party of Frenchmen was dispersed throughout the villages to live there according to the

N
607 customs of
171 godfathers,
hospitality
actually co
go hunting
give their d

of the "Fren

T The indigen
●582

to be noted
the first signi
us, to the ex
also that they
The "Coton-
privileged in
who makes hi
is an admissio
N theoretical br
T [83] It is
607 between broth
171 All the texts
among the Tu
their sisters.
mutual exchan
The same thin
wife's brother.
a relationship
N of a sexual ord
[838] among the Na
among the Tu

bbeville--278v-279v (1611) 1614 Tupinamba
584, 586

a marriage is easy to make, so is it easy also to unmake... If a man [279] wants
rry a woman or girl; after he ascertains her inclination, he asks her father or
rother if they agree or find it to their liking. Also this is a kind of respect which
show to the father or the nearest relatives, ...
ey do not worry about possessions nor seek nor demand any return in wealth, but
on as they have secured the consent of the father or brother their marriage is com-
i without further ceremony, nor mutual promise, nor mutual consent... On the con-
when it pleases the husband or is to his fancy, he chases or repudiates his wife
offends him. The woman also, if satiated or tired of her husband says, "I do not
you any longer, I wish to look for another husband." The husband would answer
ut anger and [279v] without making any bones about it, "Ecoäin, go wherever you
" The woman can give herself to anybody else without any trouble, she enjoys the
ege of leaving her second husband as she did the first, and the husband can repudi-
r.

6: Abbeville
116, 584

It is cust
to the chiefs
the age of m
ised, under
whenever th

Tupinamba 509

e country, which is to have Chetouasaps or hosts or
iving them merchandise instead of money: and this
godfathership is very strict among them: for they
ider you their children while you live with them, they
d fishing for you, and moreover their custom was to
ghters to their godfathers" (4). Farther on he speaks

4. Voyage dans le nord du Brésil. Ed. F. Denis,
Leipzig and Paris, II, 14.

n who were lodged by godfathership in these villages."(5)

5. Loc. cit., XXVIII, 109.

is institution is confirmed by Jean de Léry (6): "it is

6. Loc. cit. II, Ch. 20, p. 133; cf. also,
Cardim, Tratado da Terra e da Gente do Brasil,
Rio de Janeiro, 1925, p. 169-170.

at these words Atourassap and Coton-assap differ, for
ies a perfect alliance among them and between them and
ent that the goods of one are common to the other. And
cannot have the daughter or the sister of the first named."
ssap" is consequently, inversely as regards the preceding,
two forms of marriage: that with the sister of his partner,
n a "brother-in-law," and that with her daughter, that
n to the number of maternal uncles, making of him a
ther of the wife, which leads to the same result.
necessary to note another analogy in the relationship
ers-in-law among the Nambikwara and among the Tupi.
which we have quoted agree in admitting the existence
pi of a sort of authority exercised by the young men over
The marriage of cross-cousins seems to result from a
ge of sisters among the men who are related in this way.
g can be said when the father gives his daughter to his
Thus, actual or potential brothers-in-law are tied by
of a special nature, founded on an exchange of services
er. We have seen that such a relationship also exists
nbikwara brothers-in-law, with this difference that
i these services fall back on the sisters and daughters,

N T 607 171 N [838] T N 171 582 607 601

while (besides the preceding form) the Nambikwara brothers-in-law exchange payment directly in the form of homosexual relationships, which make up for the absence of an available sister.

We may now draw a conclusion. The ancient Tupi were acquainted with two types of preferential marriage: the marriage of cross-cousins, and avuncular marriage. The first appeared normally in the form of an exchange of sisters between two cross-cousins; the second resulted from a privilege over the daughter of the sister exercised by the mother's brother, or conceded to the latter by the sister's husband. In the two cases, the marriage is based on a pact between cross-cousins, brothers-in-law in right or in fact—which is the definition which we have retained for the Nambikwara terms tarúte or jópa. Moreover, this relationship of "brother-in-law" can be established under the name of chetouasap (Yves d'Evreux) or coton-assap (Léry) between individuals which no bond of kinship united before, or relatives of a different or more distant type, and even between strangers (as was the case between French and Indians). The goal was to make possible intermarriage and to amalgamate families or groups, until that time heterogeneous, into a new social unit. One recognizes the procedure which we have described in connection with the fusion of the Sabané and Tarundé (1) groups.

N 171 601

1. The South American practice of utilizing kinship relationships to translate and establish social ties is attested by Von den Steinen (Unter der Naturvölker Zentral Brasiliens, 2 Aufl. Berlin, 1897, p. 286), whom the Bakairi had decided to call "older brother" and the Mehinaku "maternal uncle." We have just established the equality of the terms "brother-in-law" and "maternal uncle" in a system of marriage between cousins (cross-) joined to the avuncular marriage. As to the use of the term "elder brother," this calls for two observations. In the first place, the kinship system of the Bororo, who are not far distant from the Xingu, modifies each generation in two stages of which the one (elder) is assimilated to the younger members of the former generation and the other (younger) to the older members of the next generation. In such a system, an "elder brother" might be, in fact, a real uncle and a potential brother-in-law. The second point brings to a focus the logical difference between

583

583 MODE OF MARRIAGE--wife-capture (e.g., actual, ceremonial); marriage by exchange (e.g., of sisters); wife-purchase; marriage by payment of consideration (e.g., substantial bride-price, token bride-price, dowry); bride-service (e.g., premarital, postmarital); marriage by gift exchange; marriage by formal or informal initiation of common residence; temporary and trial marriage; elopement (e.g., motives, subsequent adjustments); prevalence and prestige of each mode; relation to rules of residence; conceptualization of bride-price or dowry (e.g., as purchase price, as compensation for loss of services, as guarantee of marriage stability); content and mode of payment of consideration; contributors and recipients; etc. See also:

Gift giving 431
Residence rules 591
Differential modes in secondary marriages . . 587

e--279v (1611) 1614 Tupinamba

omary with them to promise their daughters, when they are young and small,
and to those who are esteemed. They feed their daughters until they reach
harriage and then they turn them over to those to whom they have been prom-
the conditions mentioned above, that is to say, with the privilege of divorce
ey like.

586

586 TERMINATION OF MARRIAGE--methods (e.g., desertion, separation, annu
ment, divorce); prevalence of each; reasons (e.g., cruelty, infidelity, lazi
sterility); initiative and rights of each sex; procedure; residence readjustm
allocation of children (e.g., to mother, to father, to parent least at fault,
division by age or sex); property arrangements (e.g., return of bride-price
alimony); subsequent relations of divorced spouses; social attitudes toward
separation and divorce; etc. See also:

Sex status 562
Sex and marital offenses 684
Dependency 736
Termination of marriage following the death of one spouse 7
Adultery 8
Barrenness and sterility 8

8: Soares de Souza--311-312 (1570-
116, 583, 595

The actual woman of a Tupinamba is the one other ceremony than the giving of the daughter consists in that the father gives his daughter t the sexual act they are married. The chief ha wives he has the more honored he is. These serve. The first wife has her hammock suspe have a fire burning in between. The other wi and there is a fire between every two hammoc a woman, he goes to rest with her in her ham always are quarrels between these women, es is older and not good-looking, and the copulat the chief of the Indians of the whole village, th more esteemed, because daughters are very serve the girl's father two or three years bef give their daughters only to those who serve t to make their clearings, and they go hunting, in-law, and also get fuel for them. When the their father-in-law and leave their parents an

87) 1851 Tupinamba

e with whom he lived first. They have no
r by the father. Their only ceremony
o his son-in-law. Then by performing
as more than one wife, and the more
women obey the oldest one, whom they
ended near that of her husband and they
ves have their hammocks more removed
ks. When a man wants to sleep with
mock and then returns to his bed. There
pecially with the first one, because she
ions are public. When a headman is not
e one who has the more daughters is the
much in demand with young people. These
ore she may be received as a wife. They
hem well and the young men in love have
and fishing for their prospective fathers-
girls are given to them, they settle with
d brothers and their former relatives.

E OF MARRIAGE--wife-capture
nge (e.g., of sisters); wife-pur
e.g., substantial bride-price, t
, premarital, postmarital); mar
ormal initiation of common resi
ment (e.g., motives, subsequen
h mode; relation to rules of res
wry (e.g., as purchase price, a
ntee of marriage stability); cont
ibutors and recipients; etc. See
giving 43
rential modes in secondary marriages . . 58

(e.g., actual, ceremonial); marriage by
chase; marriage by payment of considera
oken bride-price, dowry); bride-service
rriage by gift exchange; marriage by form
dence; temporary and trial marriage;
t adjustments); prevalence and prestige
idence; conceptualization of bride-price
s compensation for loss of services, as
ent and mode of payment of consideration
also:

1 Residence rules 591
7

1: Staden--146
586

"The savages have the custom for a ma

(1553-54) 1928 Tupinamba

an to give away a wife when he is tired of her...."

θ: Cardim--420[2]
116, 586

"There are mariages among them,
well because they have many wives, a
quarrell, anger, or any other disgrac
among them they were made in this s

(1583-1601) 1906 Tupinamba

but there is a great doubt whether they be true, as
as for the easie forsaking them for whatsoever
ce hapning among them; but either true or not,
ort."

16: Anchieta--254-256
116, 586, 595

wives in the least bit offended, nor t
married. And if some women do sh
events, it is through carnal love or
husbands are chiefs or important me
satisfied with their children or they
who ask their husbands to drop them
they take some other wife.

heir grown sons, nor his daughter who was now
ow themselves to be troubled by such a train of
for their long association, [256] or because their
n; but this resentment passes and they become
marry someone else: and there are some women
, for they have enough sons, and they request that

18: Anonymous--438 [5]
116, 595, 586

Ordinary marriages are not cele
wives, although many do not have n
he has ten, twelve, or twenty. The

brated among them, so one may have three or four
nore than one, and if [a man] be great and valiant
ey take some and cast off others.

2: Thevet--215 (1555) 187
116, 836, 586

Girls are rarely virgins when they marry, but o
slip, because their husbands watch them jealously.
husband if she is mistreated, which often happens.
one more favored than the others, who is closer to
to work as much as the others. All the children b
mate. The principal author of generation is the f
reason they kill the male children of their enemies
such children are potential producers of enemies.

nce married they dare not make a
. True, a woman can leave her
Having many wives, there is always
o the husband and who is not obliged
egotten by such marriages are legiti-
ather and not the mother. For this
s when they are prisoners, because

6: Abbeville--278v-279v (1611) 1614
116, 584, 586

As a marriage is easy to make, so is it easy al
to marry a woman or girl; after he ascertains her
her brother if they agree or find it to their liking.
they show to the father or the nearest relatives, ...

They do not worry about possessions nor seek n
as soon as they have secured the consent of the fat
pleted without further ceremony, nor mutual promi
trary when it pleases the husband or is to his fancy
if she offends him. The woman also, if satiated o
want you any longer, I wish to look for another hus
without anger and [279v] without making any bones
want." The woman can give herself to anybody els
privilege of leaving her second husband as she did
ate her.

so to unmake... If a man [279] wants
inclination, he asks her father or
Also this is a kind of respect which

or demand any return in wealth, but
ner or brother their marriage is com-
ise, nor mutual consent... On the con-
, he chases or repudiates his wife
tired of her husband says, "I do not
band." The husband would answer
about it, "Ecoäin, go wherever you
e without any trouble, she enjoys the
the first, and the husband can repudi-

16: Anchieta--254-256
116, 586, 595

The Indians of Brazil seem never to ha
each other, neither the husband to the wife
ried; and for this reason the wife does not
women, or [255] his staying with them for
with her, even though she is the first wife
makes nothing of it, for if she is still your
feel bad and does not consider her husband
her. And ordinarily a wife lives peacefull
gards them as her husband's wives just as
the Capitania of São Vicente, Cay obiy, an
tribe, also very old, and by whom he had
daughters who had married headmen of the
grandchildren, and notwithstanding this m
from the forest, his slave that he had take
children by her; he always took her with h
having taken her in lege gratiae, without h
ing shown any resentment whatsoever abou

The same thing was done by Araguaçú,
old man, who married his young slave, a
taken in war, without making any commoti

ve had the intention of binding themselves to
, nor the wife to the husband, when they mar-
resent her husband's taking one or more other
any amount of time without having relations
; and even if he abandons her entirely, she
g she remarries and i[illegible]e is old she does not
to have done any wro[illegible] above all if he feeds
y with her co-wives (comborças), for she re-
much as she herself is. In Piranatinga, in
old man of many years, left a woman of his
had a son, a man of importance, and many
village of Jaribatiba and had given him many
arried another woman, who was a Guayanã
n in war. He took her as a wife and had four
im, stayed with her and conversed with her,
is first wife nor her sons and sons-in-law hav-
t this.
also an important member of the tribe and an
Tamoya girl, whom he had only shortly before
on over this matter, nor were his other two

116, 586

And if the woman happens to be a bold c
another, which is what they told me happe
was the most respected chief of the Tamo
had a son and daughter of marriageable ag
her husband and married another man or
other wives or perhaps just because it wa
same without arousing the feelings of thei

* This chief was the same one who figure
of Konyan Beke. (v).

reature, she may leave her husband and ta
ned with the first wife of Cunhãbêba (*), wi
yos living in the Yperuig region; she alrea
ge, and notwithstanding all this, she desert
became his mistress, because he had taker
s her whim to do so; and other women do t
r husbands.

s in the tales of Hans Staden under the nam

a marriage is easy to make, so is it easy also
arry a woman or girl; after he ascertains her in
rother if they agree or find it to their liking. A
show to the father or the nearest relatives, ...
ey do not worry about possessions nor seek nor
on as they have secured the consent of the fathe
d without further ceremony, nor mutual promise
when it pleases the husband or is to his fancy,
offends him. The woman also, if satiated or t
you any longer, I wish to look for another husba
ut anger and [279v] without making any bones ab
" The woman can give herself to anybody else
ege of leaving her second husband as she did th
er.

to unmake... If a man [279] wants
clination, he asks her father or
lso this is a kind of respect which

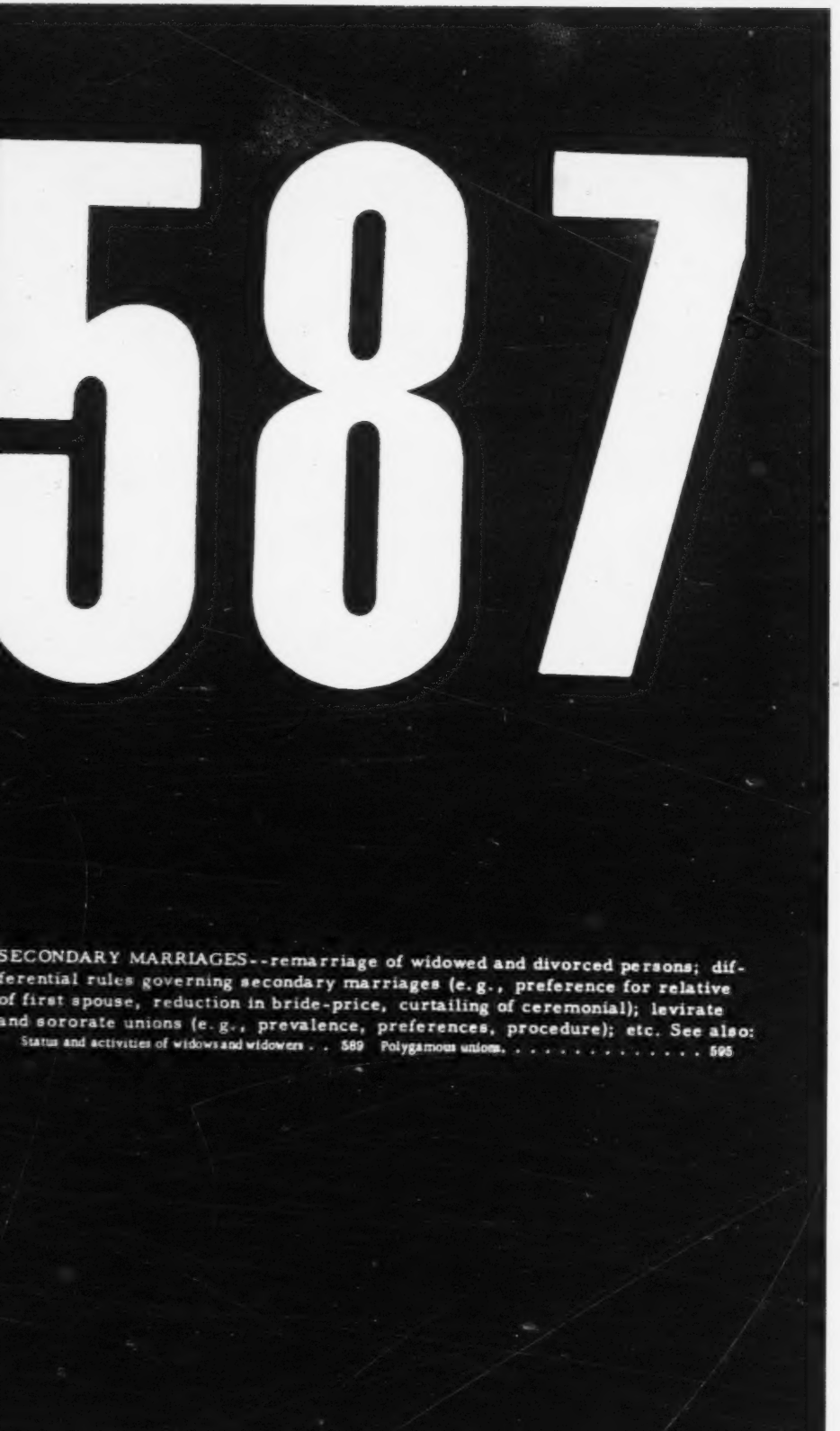
demand any return in wealth, but
r or brother their marriage is com-
e, nor mutual consent... On the con-
he chases or repudiates his wife
ired of her husband says, "I do not
nd." The husband would answer
out it, "Ecoäin, go wherever you
without any trouble, she enjoys the
e first, and the husband can repudi-

86

26: Thevet--247[3] G-3
116, 266, 587, 727, 764

After they made these worthy ceremonies with ritual cannibalism performed on prisoners peril until they were dead and eaten. That the bow in front of them, arrows, necklaces belonging to the defunct and give them to him pense the Tupinamba for one of their warri bed, necklaces to go around his neck, the f The bows and arrows are washed and clean to use the goods of the dead, until it has be their slave. And if by chance the relatives killed in battle, their widows never remarr the prisoner to recompense the loss of thei kill him, and eat in vengeance of their husb Paraoussu-vots. And that relieves them of

s on them, [EJ: those ceremonies associated
ners of war.] never did they escape from
is why when they enter the house they take
s, feathers, beds, threads and other things
m [EJ: i.e. the war prisoner held to recom-
ors killed in battle.] for his use; the sleeping
eathers to decorate himself when he wishes.
ed by him, as it is not permitted by any other
en thus ordained by one of their enemies--
of the one to whom the prisoner belongs, were
y. And on occasion, they offer to the widows
r deceased husbands, until the day comes to
ands, which they call in their jargon,
their distress and grief."



8: Soares de Souza--3
116, 582, 587

When a married man
the dead has no brothe
widow is obliged to ma
brother, her husband
want to marry his niec
husband according to h

16-317 (1570-87) 1851 Tupinamba

n dies his older brother is obliged to marry his wife and when
r the closest relative on the male side. The brother of the
arry her daughter and when the mother of the girl has no
is the closest relative on the maternal side. If he does not
ce, he does not allow anybody to sleep with her and gives her a
his own will.

26: Thevet--250-251 G-3
116, 587, 727, 768

Concerning the widows, they never rema
relatives of their defunct husband, who mu
eaten by the enemy. If he died of old age,
takes a prisoner who cleans the pit of the d
otherwise. Also all the plumes, necklaces
cleaned by the prisoner, even his bed, whe
marries a less great and valiant man than
underrate them, and their children and alli
no equal, they prefer to live as widows all
with their children. Even if they [251] rem
the death of the husband.

rry, unless it is to the brothers and close
st first avenge the death, if he was seized, or
or sickness, he who is to marry the widow
leceased, whether he has changed villages or
, bows and arrows of the latter have to be
re he slept while alive. The widow never
her husband. For otherwise one would
es would be angry and unhappy. If there is
the rest of their lives, and end their days
arry, it must be more than 12 moons after

588

588 IRRELEGULAR UNIONS--marriages in violation of incest taboos, exogamous rules, caste restrictions, or prohibitions of bigamy; common-law marriages; marriages to gods, to deceased persons, to trees, to persons of the same sex; frequency of irregular unions; social reactions; etc. See also:

Incestuous, premarital, adulterous, and homosexual liaisons	83	Castes	564
		Exogamous restrictions	61, 582

12: Magalhães de Gandavo--89-90 (1576) 1922 Tupinamba
116, 838, 588

"There are some Indian women who determine to remain chaste: these have no commerce with men in any manner, nor would they consent to it even if refusal meant death. (93) They give up all the duties of women and imitate men, and follow men's pursuits as if they were not women. They wear the hair cut in the same way as the [90] men, and go to war with bows and arrows and pursue game, always in company with men; each has a woman to serve her, to whom she says she is married, and they treat each other and speak with each other as man and wife."

"93. It may have been that Orellana during his descent of the Amazon encountered some of these women, either fighting in the ranks with the men, or in sufficient number by themselves to be noticed. Having in mind the stories of the Amazons of antiquity, he did not hesitate to give the same name to the native Brazilian women whom he encountered, and to call the river the 'River of the Amazons.'"

595

595 POLYGAMY--relative prevalence of monogamy, polygyny, polyandry, and group marriage; patterning of plural marriages (e.g., prohibited on principle, unpatterned and exceptional, disfavored for economic reasons, confined to persons of wealth or high status, preferential); numerical limitations; prevalence of and preferences for sororal polygyny and fraternal polyandry; distinctive procedures for secondary polygamous marriages; concubinage; organization and activities of polygynous families; relations between co-spouses (e.g., economic cooperation, supremacy of first wife); residential arrangements (e.g., common dwelling, separate quarters for each plural spouse); sexual adjustment (e.g., jealousy, sexual rotation); relations between half siblings and between stepparents and stepchildren in polygamous families; etc. See also:

Levirate and sororate marriages	587	Cicisbeism	837

1: Staden--146 (1553-54) 1928 Tupinamba
116, 595

"How many wives a man has, and his manner of dealing with them. Most of the savages have one wife only, but some have more, and certain of the kings have thirteen or fourteen wives. The king to whom I was finally presented and from whom the Frenchmen bought me... had many wives, and his first wife had authority over the others. Each wife had her separate lodging in the huts, her own fire and root plantation, and that one with whom he cohabited for the time being gave him his food, and thus he went the round of them. As for the children, the boys when they grow up go hunting, and that which any one of them brings back he gives to his own mother who cooks it and divides it among the others, and the women agree well together. The savages have the custom for a man to give away a wife when he is tired of her, and they make presents also of their daughters and sisters."

Tupinamba-2

daughter who was now
led by such a train of
, [256] or because their
sses and they become
there are some women
ns, and they request that

16: Anchieta--257-258 (circa 1570) 1846 Tupinamba
116, 595

If a man has a woman well in hand so that she does not go around with other men (nisi forte furtim), they then enter into the category of those they call Temirecô, that is, uxores [wives], and it seems that they copulate with them in the same spirit as if they were their wives, and without making anything of the matter, and consider it no different to go with them than with their wives; and thus, when they are examined for baptism, they say that so-and-so many times they have copulated and gone secretly with others (ut ipso verbo utamur), as they say of those whom they call temirecô. They are with these women as often and with as little embarrassment as with their own wives. Although I actually saw few of these agoaçã (concubines) among the Indians (because they are generally all called Temirecô), they have several women of this sort in the different villages, and they are all of them in the same category as those whom they keep with them in their own village.

The young men who were baptized as children in Pirantininga, since they were not subjected to these ways during their youth and other widowed Christian Indians, took young women who were also Christian (ou gentias or bentile?)... [258] and if a young Christianized Indian had a woman in the bush, (as many did,) the Indians would say, "now N has a woman in the bush (sertão)", always using the name Temirecô in this instance.

26: Thevet--247-248 G-3
116, 266, 554, 587, 727

The Savage's Method of Massacring thei

I have begun in the preceding chapter,
entertains its enemies--having captured
me to tell you about the way in which the
understand that the women who have the
him in the same way as their defunct hus
And if there is no widow, one of the conq
his women, and if he has none, ask some
joy that they would have in hope of receiv
the capture is highly esteemed among the
prisoner, or several, if there are any, a
observe what parts of his body they will
in the end there is a grand and solemn ba
take a name in the presence of their capt
him, and without any fear or apprehensio
opinion that this is a great honor for then
in their bed of death or contagion; they fe
Those who are slain in war, or as prison
enemies to whom, as we have stated, one

(1555) 1928 Tupinamba

Prisoners

to tell you how this people governs, and
them in [248] war. There remains more for
put them to death. First the reader must
government of the poor barbarian, entertain
band, until the day arrives to kill and eat him.
uerors should give him some of his sisters or
of his friends... likewise it is the greatest
ing one of their enemies, and the one who made
m. Some time after the arrival of the unlucky
ll his relatives and friends are commanded to
ave after he is killed, as is their custom. And
nquet, then those who are to kill the prisoner,
ive in order that nothing frightens or astonishes
n whatsoever. Thus, it is said: there is an
n to die in such a way, rather than in comfort
el more that the latter die without vengeance.
ers are avenged by the seizure of their other
does the same thing.

26: Thevet--251 G-3
116, 589, 721, 838, 867

do the sailors, of these methods, I was told
of youth, to animate it to walk heartily to
such an honor after they will be deceased.

that it was done in order to raise the heart
war against their enemies with the hope of

fter their companions are dead, some never doe ma
ast of Wines, neither paint themselves with blacke;
cause they are much given to women, and cannot liv

arrie againe nor enter into the
but is verie seldome among them,
e without them."

589

589 CELIBACY--prevalence of bachelors and spinsters; reasons for celibacy; status and activities of unmarried, widowed, and divorced celibates; etc.
See also:

Religious celibates 79
Care of widows 736
Mourning 765
Chastity 831
Premarital adulthood 885

26: Thevet--251
116, 589, 721, 83

I shall tell you
who never wante
relatives made a
arrow and went
darling children
other vengeance.
one thing is sure
band! " And bec
prisoners, amon
to Seigneur de V
was left to the t
feminine acts, a
hair long as was
and other things
strings of bones,
participated in t
caouyn, jumped
spent the entire
and his relatives

about a woman, whose husband had been seized and eaten by the enemy,
d to remarry, because she said that none of her deceased husband's
ny effort to avenge his death. For this reason she took the bow and
out to war with the men; she took her children and said: "Kill, my
avenge the death of your late father, since none of the others made any
It is possible because of the fact that I am not young and pretty. But
, I am strong, and brave to avenge the death of your father, my hus-
ause this woman did so much--she took several of her enemies as
g others one of the most beautiful girls in the country, who, according
illegagnon, was the daughter of a Portuguese captain and a savage, and
ibes and be killed like the others who were sent there. Putting away all
nd taking on masculinity and virility, the widow no longer wore her
the custom, adorned herself with feathers, a wooden sword in her hand,
the men do. You would see hanging from the neck of this woman several
arms and legs of her enemies, tambourines made in their style. She
ne usual activities customary of the savages--having well feasted, drunk
and danced joyously all around the huts there where the older ones
day drinking without eating, being served by the widows of the defunct
. And having informed myself by being at such rituals, as willingly

592

592 HOUSEHOLD--typical composition (e.g., nuclear or polygamous family, joint or extended family, clan); range, types, and incidence of variations; extent of inclusion of servants, retainers, and dependent relatives (e.g., aged grandparents, parents-in-law); physical seat (e.g., a single small or large dwelling, a cluster of adjacent huts, a compound); functions and cooperative activities of the household unit as such (i.e., irrespective of variations in family composition); locus of authority; rule of succession; mechanism for adjusting disputes within the household; ownership of dwelling, food stores, and household possessions; etc. Functions associated with particular forms of the family rather than with the household as such will be found in separate categories.

See also:

Property 42
Type of dwelling 342
Servants 357
Cooperative labor 476
Slaves 567
Care of aged 737, 888

593

AMILY RELATIONSHIPS--patterns of behavior between spouses, between rents and children, between siblings; rights, privileges, and powers of husnd, wife, father, mother, son, daughter, brother, and sister; family law; notional attachments; evidences of ambivalence; etc. See also:

Kinship terminology and patterned behavior between secondary and remoter relatives . . . 60
Marital sexuality 83
Care, status, activities of children 85
Socialization 86
Personality traits 157
Division of labor by sex 462
Sex status 562
Quarrels 578
Conception of marriage 581
Incest taboos 835
Theory of paternity 842

7: Evreux--79-80
116, 766, 593

If a child of that age (f
keep an eternal memory
They remember them in
they recall to each other
and call them by a [80] s
childhood. I have seen s
among the forests compl
the road: "Alas they say
kounoumirmee-seon, the
cry and break into tears.

Soares de Souza--311-312 (1570-87) 1851 Tupinamba
, 583, 595

The actual woman of a Tupinamba is the one with whom he lived first. They have no
ner ceremony than the giving of the daughter by the father. Their only ceremony
nsists in that the father gives his daughter to his son-in-law. Then by performing
e sexual act they are married. The chief has more than one wife, and the more
ves he has the more honored he is. These women obey the oldest one, whom they
rve. The first wife has her hammock suspended near that of her husband and they
ve a fire burning in between. The other wives have their hammocks more removed
d there is a fire between every two hammocks. When a man wants to sleep with
woman, he goes to rest with her in her hammock and then returns to his bed. There
ways are quarrels between these women, especially with the first one, because she
older and not good-looking, and the copulations are public. When a headman is not
e chief of the Indians of the whole village, the one who has the more daughters is the
ore esteemed, because daughters are very much in demand with young people. Thes
rve the girl's father two or three years before she may be received as a wife. They
ve their daughters only to those who serve them well and the young men in love have
make their clearings, and they go hunting, and fishing for their prospective fathers
-law, and also get fuel for them. When the girls are given to them, they settle with
eir father-in-law and leave their parents and brothers and their former relatives.

(1611-13) 1864 Tupinamba

rom two to eight) dies, the parents show extreme grief and
in their hearts and remember them in their ceremonial laments.
all their crying ceremonies, indulging in sad memories, which
. They cry on such occasions as the death of their little boys
pecial name ykounoumirmee-seon, the little boy who died in
ome of these crazy mothers crying bitterly in the fields, or
letely alone. Sometimes they stop and squat in the middle of
, we just remembered the death of our small child, che
one who died in his early childhood." Then they start again to

12: Magalhães de Gandavo--89
116, 595

"Some men have three or four
enjoys more consideration than
on account of their position and
be distinguished from the other

7; Evreux--88
116, 561, 593, 595

A married woman is called kougnan-mo
life. From then on she follows her husb
utensils and the food for her husband. . .
following them, wearing their luggages.
the number of wives whom they have.

(1611-13) 1864 Tupinamba

ucou-poire, married woman, in the prime of
band wearing on her head and her back cooking
. These savages like to have numerous wives
They are esteemed and honored according to

7: Evreux--100
116, 593, 578

. . . It happened while I was in this region,
angry moods of his wife, so much so that
hair in his left; he wished to experiment
soften the sharpness of her anger: but he
flamed the wound, so much so that her ar
to the neighbors this woman escaped from
to perform the same service to her husba
derision of the onlookers. They remaine
that the husband was according to fable a
small. And the old men in their Carbets
knew her as such.

(1611-13) 1864 Tupinamba

that a savage tired of putting up with the
he took a stick in his right hand and his wife's
to see whether this oil and balm would not
e was considerably astonished when it only in-
nger became even greater: Because, according
n his hands, and taking a stick also, she tried
and, thus they anointed each other amid the
d equally master the one of the other, except
nd general discourse, among both great and
said: what business had he to pick her if he

6: Abbeville--278-278v
116, 595

Polygyny is permitted and one c
are not accorded the same privileg
him for another without his consen
only one wife. Only those who war
fact they are regarded as the great
[MC: Questioned as to why they ha
single wife is sufficient for a man
many women, but only with the int
the house and till the fields... And
are many single women in large nu
themselves alone] we consider it n
man.

can have as many wives as one pleases. The wives
ge, being permitted only one husband and cannot leave
t. Although polygamy is permitted men, most have
nt prestige take several wives, for, as a matter of
test and they are generally the heads of the villages...
ve many wives, they answer]: We know that [278v] a
and that it is not to satisfy our lust that we marry
ention of becoming greater and to have them work in
then the men are frequently killed in battle, and there
umber who cannot find a private husband [MC: one for
ecessary to permit the giving of several wives to one

9: Cardim--427
116, 593, 578

"These Indians doe use to intreate thei
quarrell with them, except in the time of
themselves of them, giving for an excuse
then they are friends as before, and the
alwaies together, and when they goe abro
fore, that if any ambush bee laid, the wi
while the Husband fighteth with his adver
their fields, or from any other place the
that if any mischance shall happen, the w
enemies, or any other thing. But in a sa
waies goeth before, and the Husband behi
alwaies their wife in sight."

1583-1601) 1906 Tupinamba

r Wives well, they never strike them, neither
their drinkings, for then ordinarily they revenge
afterward, it was the wine they had drunke, and
hatreds betweene them last not long. They goe
oad, the woman commeth behind and the man be-
fe may not fall into it, and may have time to flie
sarie, &c. But at their returning home from
wife commeth before, and the Husband behinde,
vife may flie home, and the Husband fight with the
afe Countrie and within the Townes the wife al-
ind, for they are verie jealous, and will have

5: Léry--562 [3]
116, 595

"It is to bee noted, that Polygamy is
man to marrie as many Wives, as he
one hath the more valiant and genero
had eight at home, and hee often spo
But this is chiefly to be wondred at,
be beloved of the Husband above the
jealous, or openly murmur. Theref
weaving their Cotton beds, looking t
planting Roots."

usuall with them, and therefore it is lawfull for a
e shall think good. Nay, the more Wives that any
us hee is esteemed. Among the rest I saw one, who
ke very much of them in commendation of himselfe.
that in so great a multitude of Wives although one
rest, the other never take it grievously, or become
ore they live most quietly and with great agreement,
o the affaires of the house, making Gardens and

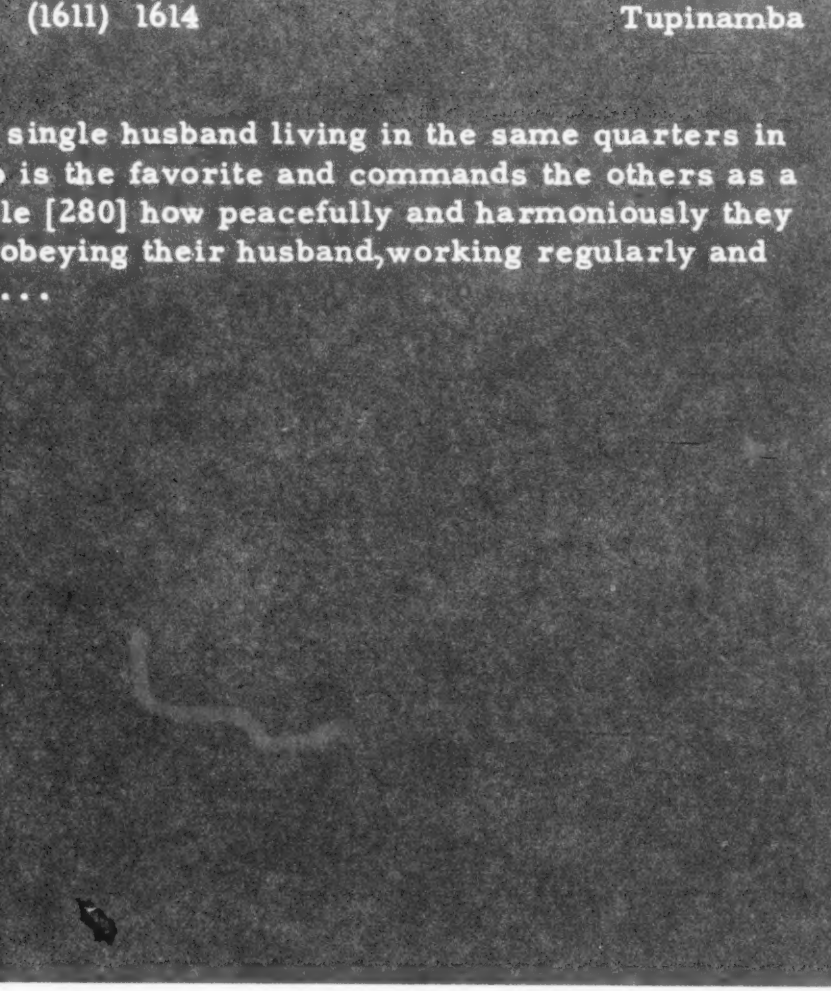
government is conducted through the chiefs,
overning their families.

who are like the heads of a house-

6: Abbeville--279v-280
116, 595

When there are several wives with a
their huts, there is always one wife who
lady does her servants. It is remarkab
live together without riots or jealousy,
that without quarrelling or disharmony.

single husband living in the same quarters in
is the favorite and commands the others as a
le [280] how peacefully and harmoniously they
obeying their husband,working regularly and
...



: Magalhães de Gandavo--89 (2) (1576) 1922
, 595

ome men have three or four wives, but they esteem t
joys more consideration than the others. This obtain
account of their position and the dignity that accords
distinguished from the others."

he first above the rest and she
s generally among the chiefs, who
with it regard it highly thus to

.3: Magalhães de Gandavo--166-167 (1574) 1922
16, 622, 595

"...in each village there is a head-man who is like
ıntary obedience, but not through force; if this headn
ıe serves no other purpose than to go with them to w
the method they should employ in fighting, but he dor
ıor does he command them in any respect against the
or four wives; he has the greatest consideration for t
for her than for the others; they do this as a matter

Tupinamba

a Captain, to whom they give vol-
nan dies, his son takes his place;
ar to take counsel with them as to
s not punish their wrong-doing,
eir wills. This head-man has three
he first one and has more respect
of positon and dignity."

16: Anchieta--258
116, 595, 727

They also call the enemy women w
Temirecô, even though these may be
Portuguese, whom the Tamoyos too
the Portuguese which they took as w
Temirecô is also applied to the yo
[The Portuguese gave the fathers of
same way that Indian sons-in-law wo
for their fathers-in-law.]

(circa 1570) 1846 Tupinamba

whom they capture in war and with whom they live
Christians, as were many of the slaves of the
k in their attacks, and the half-breed daughters of
omen just as they did members of their own group.
ung women who were mistresses of the Portuguese.
these girls trifles, iron tools, clothing, etc., in the
uld occasionally work in the fields or go fishing

16: Anchieta--254-256
116, 586, 595

The Indians of Brazil seem never to hav
each other, neither the husband to the wife
ried; and for this reason the wife does not
women, or [255] his staying with them for
with her, even though she is the first wife;
makes nothing of it, for if she is still youn
feel bad and does not consider her husband
her. And ordinarily a wife lives peacefully
gards them as her husband's wives just as
the Capitania of São Vicente, Cay obiy, an
tribe, also very old, and by whom he had h
daughters who had married headmen of the
grandchildren, and notwithstanding this ma
from the forest, his slave that he had taken
children by her; he always took her with hi
having taken her in lege gratiae, without hi
ing shown any resentment whatsoever abou

The same thing was done by Araguaçú, a
old man, who married his young slave, a T
taken in war, without making any commotio

ve had the intention of binding themselves to
, nor the wife to the husband, when they mar-
resent her husband's taking one or more other
any amount of time without having relations
and even if he abandons her entirely, she
g she remarries and if she is old she does not
to have done any wrong, above all if he feeds
with her co-wives (comborças), for she re-
much as she herself is. In Piranatinga, in
old man of many years, left a woman of his
ad a son, a man of importance, and many
village of Jaribatiba and had given him many
rried another woman, who was a Guayanã
in war. He took her as a wife and had four
m, stayed with her and conversed with her,
s first wife nor her sons and sons-in-law hav-
t this.
lso an important member of the tribe and an
amoya girl, whom he had only shortly before
n over this matter, nor were his other two

rried woman is called kougnan-moucou-poire, marr
From then on she follows her husband wearing on h
ls and the food for her husband.... These savages li
ing them, wearing their luggages. They are esteem
mber of wives whom they have.

ied woman, in the prime of
er head and her back cooking
ke to have numerous wives
ned and honored according to

16: Anchieta--260-261
116, 581, 595

Of those who have several wives all o
to know with which of these they have un
understand when they are asked to speak
all of them. And very often they prefer
much as the others, if she should be the
of a chief. And there is no certainty tha
will decide for the first wife; rather the
they do not wish to be tied up with her, b
old woman from whom they do not expec
for them, especially when they have no
in distress, and they rest contented with
always with an eye toward taking others
they intended and leaving the first wife
[261] And as there are very few prostitu
flesh call a young man he takes the first
old, even though she may not be to his l
later he will find others, as happens esp
of a great chief, because then fathers gi
ters, and toward these others are more
appears they took only ad tempus (tempo

f whom they call Temireco, it is impossible
ited with conjugal intention, because they do not
k about it and they have the same feelings toward
the second, third, fourth, or even the last as
youngest, or the most fecund, or the daughter
at, the others being equal (caeteris paribus), one
re is more chance and greater probability that
because when they are young they often take an
t progeny if they cannot find another wife to cook
mother or sister to care for them, they are then
some old woman who treats them well, though
by whom they will have children, later doing as
or keeping her for the purpose mentioned above.
tes among these Indians, when the ways of the
woman whom he comes across, either young or
iking, with the hope and the near certitude that
pecially when one is courageous in war or the son
ve them their daughters and brothers their sis-
affectionate than toward the first wife, whom it
orarily), nor do they have a mind to being tied to

16: Anchieta--260-261
116, 581, 595

her, nor she to them, because even at t
will marry other women when the occas

he time she marries she knows that her husband
ion presents itself and that he will leave her.

16: Anchieta--254-256
116, 586, 595

wives in the least bit offended, nor their
married. And if some women do show th
events, it is through carnal love or for
husbands are chiefs or important men; b
satisfied with their children or they mar
who ask their husbands to drop them, fo
they take some other wife.

grown sons, nor his daughter who was now
nemselves to be troubled by such a train of
their long association, [256] or because their
ut this resentment passes and they become
ry someone else: and there are some women
they have enough sons, and they request that

16: Anchieta--261-262
116, 595

new wife, or if some chief gives them a da
the other wife and [262] rather wish to mar
are, if they are old and have children, or t
ing) without much ado.

ughter, or a brother his sister, they leave
ry the last. And the others remain as they
hey marry others (as was said at the beginn-

18: Anonymous--438 [5] (1584) 1844
116, 595, 586

Ordinary marriages are not celebrated among them,
wives, although many do not have more than one, and
he has ten, twelve, or twenty. They take some and ca

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so one may have three or four
if [a man] be great and valiant
st off others.

7: Evreux--93-94
116, 601

Here are the degrees of relationsh

Grandfather
Father
Son
Brother
Uncle
Nephew
Cousin

Grandmother
Mother
Daughter
Sister
Aunt [94]
Niece
Cousin

ip they use.

For Males

Chéramoin, or Tamoin.
Touue, or Chérou.
Tayre, or Chéayre.
Cheircure, or Chéubouire
Touteure, or Chétouteure.
Yeure, or Chéyeure.
Rieure, or Chérieure.

For Females

Ariy, or Ché-Ariy.
Ai, or Chéai.
Tagyre, or Chéagyre
Theindeure, or Chéreindeure.
Yaché, or Chèaché.
Reindeure, or Chéreindeure.
Yetipere, or Ché-yetipere.

6: Anchieta--261-262
16, 595

Of those who have only one wife by whom
o an old age there is more doubt, because i
ort of affection and conjugal spirit than the
t the beginning, because they all co-habitat
ike all the others, in preparatione animi (in
hough they do not actually have them; this i
o this single wife but because they had chil
ecause such women were faithful, or becau
ives. Even these [monogamous] men will
ives, providing they can find one, especiall
aken another woman because of their love f
eel actual love [lhes vem a tomar este amo
ay that they have had them since they were
nd that they will not leave them: and others
oung when they are baptized, because they
or the time being they cannot find another w
Portuguese they are afraid that they will be
emain without a wife; but if they should fin
rst one very easily; and it often happens th

they have children and with whom they live
t would appear that if these have a different
others, it is not because they felt that way
e with women in the same way and even these,
n their innermost selves) have many wives,
s not because they think that they are bound
dren by her and were well served by her and
se their husbands simply could not get other
marry a young woman at the end of their
y if they rank as chiefs, but if they have not
or and long association with the first, they
r]. And when they decide to be baptized they
children, that they have grown up together,
s say the same thing, though they may be
live with a woman and like her, or because
voman, and if they fall into the hands of the
taken by their masters and that they would
d a woman more to their taste they leave the
hat at the time of baptism they have taken a

20: Heriarte--17-18 F-2 (1
116, 881, 582, 701, 595

Warriors are selected in different way

1. abalizar

others become such on account of their ha
with their Tamaranas (a very frequent cu
ceremony, they fast for two moons, and a
and hold a great song-fest, celebrating wi
been made a warrior they put in a high-
possible for him to descend, and there he
ing given a little beer on descending, and
of a jaguar (of which there are many in th
number of blows upon the head, the face,
of the eldest makes him a gracious prese
dance is held, and he is made a warrior,
is able to take many wives, with knowledg
and the rest concubines.

ys: sometimes the chiefs choose (1) them,

aving killed many men and broken their heads
stom among them). After having undergone this
at the end of this time they rejoin their tribesmen
ith beer, and everyone drinks; and he who has
strung hammock, in such a way that it is im-
stays for three days without food or drink, be-
with a cape made from the skin of an onça, or
ese parts); upon his return they deal him any
and the whole body; and, this being done, one
nt, and then they give him a woman, and then a
and as such is well regarded among them; he
ge of which [18] the first is the principal wife

6: Abbeville--284v
116, 601

...They call each other usually by t
nephew and niece, cousins, as though t

(1611) 1614 Tupinamba

the name of father, brother, little brother, uncle,
they were all related and one family....

7: Evreux--91-93 (161
116, 601

Relationship among these barbarians has a
and is preserved from family to family with a
except the point of incest [Castimonie] which
echelon, that is between father and daughter.
marry each other, but I have my doubts about
reason, but this is not worthy to be written.

The first branch comes from the trunk of t
they call Tamoin, and under [92] this term th
Noah and up to the last of their ancestors; and
count from ancestor to ancestor, their forbea

The second branch grows from the first an
the one who begets in true and legitimate mar
Because the law for illegitimate offspring, is
paternal branch produces another which is ca
spliced and forked into various branches on w
that is, my grandbrother, or my elder brothe
and of the family, and Cheubouire, which sig
brother, who is not obligated to uphold the ho
older brother. When one of these two brothe

s many echelons and branches as ours,
s much care [curiosité] as we can exercise,
is rare among them, if not on the highest
As for sisters and brothers, they do not
the rest of their affairs, and not without

heir ancestors or grandfathers, whom
ey include all their forbearers, back to
d it is strange how they remember and re-
rers. . .
d is called Touue, that is, father, and is
riage, such as is practiced elsewhere:
different from that of legitimate, . . . This
lled Taire, that is , son, which branch is
hich they impose these names Chéircure,
r, who must uphold the branch of the house
nifies my little brother, or my younger
use, except in the case of the death of his
rs has a child; this child, male or female,

7: Evreux--91-93
116, 601

must call the brother of his father
my aunt. Similarly, if his father h
husbands of the sisters Chètouteure
infants of their brothers, or sister
Reindeure, or Chereindeure, my ni
from a brother and a sister, or fro
or Cherieure my cousin, the femal
descent on the female side, the gra
paternal side or the maternal side,
whom one is descended, or the mot
and is called Ariy, or Cheariy, my
echelon, named Ai, mother, or Ch
echelon, called Tagyre, daughter,
the sister, called Teindure, sister,
fifth echelon, called Yaché, aunt or
called Reindure, or Chereindure,
among themselves. The seventh ec
Cheytipere, my Cousin.

Chétouteure, that is, my uncle, and his wife Chèachè,
as sisters, he calls them Chèachè, my aunt, and the
, my uncle. The uncles and aunts call the male
s Chèyeure, that is, my nephew, and the daughters
iece. The children descended from two brothers, or
m two sisters are called thus. The males Rieure,
es Yetipere, or Cheitipere, my cousin. As for
ndmother forms the first echelon, either from the
that is to say, the mother of the true father, from
her of the true mother [93] who has begotten her,
grandmother. The true mother forms the second
eai, my mother. The daughter forms the third
or Cheagyre, my daughter. The fourth echelon is of
or Chereindure, my sister. The aunt forms the
Cheache, my aunt. The sixth echelon is the niece,
ny niece or my little sister, which is a way of talking
helon is the cousin, called Yetipere, cousin, or

7: Evreux--94
116, 601

In addition to these relationships,
either giving a daughter to someone,
secondly, by contracting an alliance
give them their daughters for concub
daughters, Taiuuen, son-in-law, or
daughter whom they receive as a wif
in-law, or Chérautateu, my daughter
contract an alliance of hospitality, T
panion, and sometimes Chéaire, my
Frenchman keeps his daughter for a

Son-in-law
Daughter-in-law
Companion [Compere]

there are two others contracted through alliance, :
or receiving a daughter as wife for their son, or,
of hospitality with the French, especially when they
ines. They call those to whom they give their
Cheraiuuen, my son-in-law. They give to the
e for their son the name Taïtateu, bru, or daughter-
-in-law; they call the Frenchman with whom they
ouassap, companion, or Ché touassap, my com-
son, or Cheraiuuen, my son-in-law, and then the
concubine. --These are the terms used.

Taiuuen, or Ché-raiuuen.
Taïtateu, or Cheraïtateu
Touassap, or Chetouassap, or Ché-aire.

the same sense when he writes: "It is their custom to marry the women who are their nieces, daughters of their brothers of their sisters; they regard them as their true and legitimate wives. The fathers of these women cannot refuse them, and no one, except th uncle, can claim to marry them (1)." One can refer also to

1. Pedro de Magalhes de Gandavo, The Histories of Brazil, The Cortes Society, New York, 1922, II, ch. X, p. 89.

Nobrega, Vasconcellos, Soares de Souza (2).

2. Nobrega, Cartas do Brazil, 1549-1560, Rio de Janeiro, 1931, p. 148;--Vasconcellos, Chronica da Companhia de Jesu do Estado do Brasil, Lisboa, 1865, I. LXXXII, p. 133; Soares de Souza, Tratado, CLVII, CLII.

As regards polygamy and the distinction, so clear among the Nambikwara, between the first wife devoted to household tasks and the secondary wives, companions of the men and sharing their obligations, it will be remembered that Magalhães de Gandavo alludes to a category of women actually unmarried, but who take part in masculine activity (3).

3. Gandavo, loc. cit., II, Ch. 10, p. 89. One will find other information about the family organization of the ancient Tupi in: A. Métraux, La religion des Tupinamba (Paris, Leroux, 1928), passim; --Lafone Quevedo, "Guarani kinship terms as an index of social organization (American Anthropologist, Vol. 21, 1919), p. 421-440; --P. Kirchhoff, "Die Verwandtschaftorganisation der Urwaldstämme Südamerikas (Zeitschrift für Ethnologie, Vol. 63 , 1931, Ch. 15, p. 182).

All of these observations authorize us to trace a parallel betwee the extension of the relationship of "brother-in-law" among the Nambikwara, and a custom, seemingly very close, of the ancient Tupi. First we quote from Yves d'Evreux: " A party of Frenchmen was dispersed throughout the villages to live there according to the

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601 KINSHIP TERMINOLOGY--lists and application of kinship terms; genealog
kinship charts; use of kinship terms relative to personal names and teknon
differentiation of vocative and referential forms; morphological typology (
elementary, derivative, and descriptive terms); number of elementary ter
incidence of denotative and classificatory terms; classificatory distinction
served and overridden (e.g., generation, sex, affinity, collaterality, bifu
tion, polarity, relative age, speaker's sex, decedence); classification of
avuncular and nepotic terms (e.g., bifurcate collateral, bifurcate merging
lineal, generation); classification of cousin terminology (e.g., Eskimo,
Hawaiian, Iroquois, Crow, Sudanese, Omaha); correlation between termin
and patterns of behavior; historical and functional interpretations of kinshi
systems; etc. See also:

Dynastic genealogies . . . . . 173 Personal names and teknonymy . . . . . .
Linguistic relationships 197

instance for men and at other times for
also distinguished, through this termino
terms of a special nature are applied to
lar group.

In paternal ascent we encounter the te
generation, as well as certain generic e
tors. The same thing is to be found for
the opportunity to clarify these relations
gy of the terms.

women. The parents on the paternal side are
logy, from those of the maternal side. Some
the oldest and youngest members of a particu-

rms for grandparents as far back as the third
xpressions used to indicate even earlier ances-
the mother's line. As a final remark, we take
ships, some of which are evident in the etymolo-

oares de Souza--316-317 (1570
601

The uncle, the father's brother, does no
when they do what they should, but she is
father after the death of her own father,
ncle, brother of her father, she takes ins
ner" all the relatives on the father's side,
she always obeys the closest relative. I
hers and cousins of their grandfathers: "
dren and also the children of their nephew
hers and cousins of the mother do also ca
call their uncles "father".

-87) 1851 Tupinamba

t marry the niece and he is not entitled to
regarded as a daughter and she obeys him
and she calls him father. When a girl has
stead of him the closest relative and calls
, irrespective of the degree of relationship,
n the same way the grandchildren call the
grandfathers", and these call them grand-
ys and nieces. On the mother's side the
ll their nephews and nieces "children" and

General list of English kinship terms a

1. The sign for nasalization of v
Estabelecimento Gráfico does n
this letter never has accentuati
stituted for ˆ when y is nasalize

[EJ: Abbreviations used in the following
m. term employed by men
f. term employed by women]

god-daughter (m.)
god-daughter (f.)
god-son (m.)
god-son (f.)

ancestors

nd Tupi equivalents (1)

owels is the circumflex (^). The Portuguese ot provide for accents (´ or `) with y, and so on marked on it. M or n are sometimes sub- ed (ym, yn).

g list of kinship terms:

tajyrangá
membyrangá, membyra
tayrangá
membyrangá, membyra

ypykueretá, jaryigetá, tamôigetá

21: Drumond--12-17 E-4
116, 601

grandfather
grandmother
great-grandfather
great-grandmother

great-grandfather (maternal)
great-grandmother(maternal)
great-grandfather (paternal)
great-grandmother (paternal)

great-grandchild (m.)

great-grandchild (f.)

sister-in-law:

paíamôi, tamôi
jaryi, sy-guaibî
tamôi-joapy, tamôi-rúba
arya-mokôi-sába,
jaryi-joapy
sy-ramôi
sy- jaryi
tuba-ramôi
tuba- jaryi

temimenô-joapy,
tayra-remimenô
tembyra-membyré
tembyra-remiarirô,
temiarirôarirô,
temiarirô-joapy,
temiarirô-membyra

man's wife's younger sister (m.)

man's wife's older sister (m.)
sister of husband; brother's wife's
cousin's wife (f.)
brother's wife (f.)
younger brother's wife (m.)
older brother's wife (m.)

brother-in-law:
general
older sister's husband (m.)
younger sister's husband (f.)
older sister's husband; older niece'
husband (f.)
husband's younger brother (f.)
husband's older brother (f.)

tembirekó-kypyy,
tembirekó-pykyíra [13]
tembirekó-rykéra

sister;

uki ou ukey
kyby-raty, kyby-rembirekó
tyby-raty, tyby-rembirekó
tykeyra-raty

tobaiá
teindyra-ména
kypyy-ména, pykyiména

s

tykéra-ména
mendyby, mêryby
ména-rykeyra, mendykeyra,
merykeyra

21: Drumond--12-17 E-4
116, 601

mother-in-law
father-in-law

step-daughter (m.)
step-daughter (f.)
step-son (m.)
step-son (f.)

wife
husband

daughter (m.)
daughter (f.)
daughter, first born (m.)
daughter, first born (f.)

son (m.)
son (f.)
son, adopted (m.)
son, younger son of woman (f.)

joaychó
joatyúba

tajyrangá, tembirekó-membyra
membyrangá, membyra-kuñâ
tayrangá, tembirekó-membyra
membyrangá, membyra-raysé

tembirekó
ména

tajyra
membyra, membyra-kuñâ
tajyrypy [14]
membyrypy, membyrendotára

tayra
membyra, membyra-kuimbaé,tapí
tayrangá
membrya-semyréra

Soares de Souza--334 (15
, 601, 727

The brothers of a killer go through the sa
ave their heads and paint themselves with
rsons. The cousins, whom they call "bro
inking party. In order not to feel the pain
eir bodies for a long time with boiling wat
ey do not feel the incisions, but later they

70-87) 1851 Tupinamba

me ceremonies as their brother. They
genipa and make a few incisions on their
others", do likewise; and they also have a
when they incise themselves they wash
er so that the flesh is softened and thus
are in danger of their lives.

16: Anchieta--258-259
116, 601

The name Temirecô etê, that is uxor ve
Fathers, who tried to make them understa
explained what a legitimate wife should be,
they apply to many of the natural things of
etê, 'true beer', in contrast to cãoy áyà, v
ters of kinship they never use this suffix e
their nieces and nephews 'children', and th
specify who is their real father or son, the
rather xerûba xemonhangára, 'my father
'my son quem genui'; and thus I never hea
xeremirecô (simpliciter) or xeraicig, 'mo
and xemenetê (maritus verus), but xemêna
my children', an expression which they us
time, a man calls one of his wives xeremi
dearest wife' (this being often applied to th
denote 'fine' or 'esteemed', as caâ etê, 'f
wood (páo)', etc.

(circa 1570) 1846 Tupinamba

ra (true wife), I believe they took from the
nd the significance of true marriage, and who
because this word etê, i. e., 'legitimate',
their land, and thus they call their beer cãoy
nho agro (= sour beer). . . [259]. . . But in mat-
tê, because they call their uncles 'father' and
eir cousins 'brother', but if they want to
y never say xerûbetê, 'my true father', but
who procreated me' or xeraira xerimonhanga,
rd an Indian call his wife xeremirecô etê, but
ther of my children'; nor a woman her hus-
(simpliciter) or xemembira rûba, 'father of
e for husband and lover alike; and if, at some
recô etê, which is to say 'my most honored or
e last wife taken), because etê is also used to
ne woods with good trees', igbira etê, 'good

18: Anonymous--439
116, 601

They consider as sons and daughters th
A man fifty years old may call a baby c
ther, even though they may be separate

ne children of their brothers and they call them so
one day old "father" if he is the brother of his fa-
ed by four decades.

116, 601

Among the Tupí-Guaraní, considering
the normal kinship patterns do not differ
groups. [11]

The analysis of the kinship terms even
faithfully indicates the individual's positi

11. Westermarck, 1934.

in studying kinship of diverse societies,
directly related to the act of procreation,
contains abundant words of this nature. T
(che rayra, my son), an expression stem
which means "emanating, derived, flowin
"the semen, the seminal fluid". Similarly
son or daughter (che membyra, my child)
nifies: "impregnated, conceived". The re
in this example, patent.

It is a well-known fact that kinship term
tions kuimbaé (masculine) and kuñâ (femi

what has been deduced from the words studied,
from those usually found in most primitive

reveals a descriptive spirit, for each term
on in the community scene. If Westermarck (11),

said that he did not know of a single term
we have an exception in Tupí-Guaraní, which
Thus, a father says tayra or tayr to his son
ming from ayra or ayr (indeterminate state),
g from"; tayr, with the affix t, then means
, a mother says membyra or membyr to her
, because this term, of participial origin, sig-
lationship with the act of procreation itself is,

ns in Tupí-Guaraní have gender. The postposi-
nine), when attached to certain terms, precise-

son, legitimate
son, illegitimate (m.)

son, illegitimate (f.)
son, mother deceased
son, father deceased
son, first born (m.)

son, first born, (f.)

son-in-law (m.)
son-in-law (f.)

sister (m.)
sister, younger (m.)

sister, older (m.)

mendaré-rayra
kunumí-ybe, mendahagua-reym-
rayra, mendareym-rayra,
tubeymbae, tubymbae, tujekuaabeymb
tuñemimeguá
mendareym-membyra
syeyma, tyreym
tyreym, tubayma
henónde-guára, ypykué
tayrendotára, tayrypy
membyrendotára, membyrypy

jetipé-mena, tajyra-ména
membyra-ména, peû

mú, ahyguér, asyguér
minî, miringuéra, teindyra-
miringuéra
teindyra

sister, younger (f.)
sister, older (f.)

brother (m.)
brother, younger (m.)
brother, older (m.)
brother (f.)
brother, younger (f.)
brother, older (f.)
brother, (milk brother)

step-mother

god-mother
mother
grandson (grandfather speaking)
grandson or granddaughter (m.)
grandson or granddaughter (f.)
daughter-in-law (m.)

kypyy, miringuéra, pykyíra
tykéra

ahyguér, asy, asyeté, asyguér, mú
miringuéra, tyby, tybyky
asyeté, asyguér, tykeyra [15]
tapi
asyeté, asyguér, kyby, kybykyr
kyby
sy-kamby-ári-kakuaapaaré,
sy-kamby-guaréra
syrangá, túba-rembirekó, tubaty,
syyra
syrangá
sy
tamym
temimenô
temiarirô
tayra-rembirekó, tayra-taty,
tayraty, taty

Drummond--12-17 E-4 (no d
601

daughter-in-law (f.)

step-father
god-father
father

cousin
mother's brother's daughter
father's brother's daughter
mother's older sister's daughter (m.)
father's sister's daughter
mother's older sister's son (m.)
father's sister's son
mother's brother's son
mother's brother's son's son
mother's brother's daughter's daughter
father's brother's son's son
father's brother's daughter's daughter
father's sister's daughter's daughter

membyra-taty, membyraty,
membyra-rembirekô, taty
syména, tubangá
tubangá
túba

tuty-rajyra
tuby-rajyra
syy-membyra-kuña
jaiché-membyra-kuña
syy-membyra-kuimbaé
jaiché-membyra-kuimbaé
tuty-rayra
tuty-rayra-rayré [16]
tuty-rajyra-membyré
tuby-rayra-rayré
tuby-rajyra-membyré
jaiché-membyra-membyré

mother's older sister's daughter's daughter
niece (f.) general term

younger sister's daughter (f.)
older sister's daughter (f.)
sister's daughter or female first cousin's daughter (m.)
brother's daughter (m.)
wife of nephew or wife of cousin
older brother's daughter (m.)

nephew
younger sister's son (f.)

older sister's son (f.)

brother's son (f.)
sister's son (m.)
younger brother's son (m.)

syy-membyra-membyré

kuñá-membyra, membyra, membyra-kuñá, peng
kypyy-membyra-kuñá, ñomemby-kuñá
tykera-membyra-kuñá, ñomemby-kuñá

jetipé
joajyré, joajyra, tajyra
jyraty, pengaty, riyraty
tykeyra-rajyra

kypyy-membyra-raysé, ñomembyra-raysé
tykéra-membyra-raysé, nomemby-raysé
peng
riyr, teindyra-membyra [17]
joayré, tyby-rayré

older brother's son (m.)

mother-in-law (m.)
mother-in-law (f.)
father-in-law (m.)
father-in-law (f.)

aunt
mother's older sister (m.)
mother's younger sister (m.)
mother's sister or wife's mother's
mother's younger sister (f.)
father's sister

uncle
mother's brother
father's brother

great-great-grandmother

joayré, tykeyra-rayré

taychó
menasy, mendy
tatyúba
menarúba, mendúba

syy
syykyr
sister syyra
sy-kypyy
jaiché

tuty
tuby

tamõi-joapy-rúba, tamõi-kué, túba-ramõi-rúba

great-great-grandmother (maternal)
great-great-grandmother (paternal)
great-great-grandfather (maternal)
great-great-grandfather (paternal)

great-great-grandchild

sy-ramôi-joapy
túba-ramôi-joapy
sy-jaryi-joapy
túba-jaryi-joapy

tayra -remimenô-rayra, temimenô-joapy-rayra

N 601 up to the present time. We do not pretend to found a dualistic theory of organization (2) on these limited observations whose character remains anecdotal. However, we are indeed in the presence of one of those cases where "the fundamental traits of the clan organization are found, in a certain measure, to be preformed in tribes destitute of clan (3)." It would suffice, to satisfy the exigencies of dualistic organization, that the new group should settle down, and maintain the memory of its ambiguous origin by continuing to avoid confusing the two sets of fires.

2. This point has been developed before; cf. "Dual organization etc.," loc. cit.

3. R. H. Lowie, "Family and Sib," American Anthropologist, N.S., Vol. 21, 1919, pp. 28-40.

Finally, this system manifests, under a new aspect, this N preponderance of men which we have called attention to as [648] regards inter-individual relationships. It is through the men that alliances of groups are decided, as also eventually, their wars.

• • • • •

000 The preceding remarks have perhaps another interest: that of suggesting an interpretation of observations of a sociological character which one finds scattered in the ancient literature relating to South America.

N T 601 171 One should first note some striking analogies between certain traits of the Nambikwara kinship system and those which can be attributed to the family organization of the ancient Tupi of the Brazilian shore. It will be seen later that, on the metaphysical plan, there are not only themes common to the two cultures, but that such religious terms of the Nambikwara vocabulary have an evident Tupi origin. Each time that we are to describe the small incidents of the daily life of the Nambikwara, the temptation is almost irresistible [80] to quote Jean de Léry and Yves d'Evreux, for it is so true that the same words of these old authors can literally be applied to one culture, later by four centuries. But it is in the kinship system that the resemblances are the clearest: the two cultures invoke

N T 601 171 the three same fundamental principles: distinction of the brothers and sisters of the parents into parallel uncles and aunts called "fathers" and "mothers," and cross-uncles and aunts called "fathers-in-law" and "mothers-in-law"; preferential marriage between cross-cousins, with the concomitant assimilation of parallel cousins to "brothers" and "sisters"; finally avuncular marriage, which seems to have been the rule among the ancient Tupi, in the form of a preferential union between the mother's brother and the sister's daughter. (1)

1. There should be added the distinction of brothers and sisters into "elder" and "younger."

The first principle springs directly—and the other two indirectly—from an important text of Anchieta which we shall quote here:

"But in speaking of relationships they never use this word eté (true) because since they call the brothers of their fathers 'father,' and the sons of their brothers 'son,' and the sons of the uncles, brothers of the fathers, 'brother,' in order to declare who is their true father or son, they say xeruba xemonhangara, my father 'who begot me' and in the case of the son, xeraira xeremimonhanga, my son 'whom I begot'; and thus never did I hear the Indian call his wife xeremireco eté, but rather simply xeremireco or xeraicig, 'mother of my children'; nor did I ever hear a woman call her husband xemenete, 'true husband,' but rather simply xemena or xemembira ruba, 'father of my children'; which terms they use for men with whom they are living as well as for their recognized husbands; and if the husband ever calls one of his wives xeremireco eté, he means 'my most esteemed or dearest wife,' who often is the last one he has taken." (2)

2. "Informação dos Casamentos dos Indios do Brasil," Revista Trimensal del Instituto Historico e Geographico Brasileiro, Vol. VIII, 1846, I (2nd Series), pp. 254-262; p. 259.

This text offers a supplementary interest. It shows that the Tupi, like the Nambikwara, were not stopped by the problem of the distinction between real parents and classificatory parents. In the two cases, the need of special terms was not felt, and one is limited to referring, when necessary, to physiological considerations. (3)

4. Cf. before, p . [sic]

T N 601 171 The reader will find other indications concerning the assimilation of the brother of the father to a classificatory father in Soares de Souza (4).

4. "Roteiro do Brasil," Revista do Instituto, etc., Vol. XIV, 1851, p. 316-317.

T N 601 582 171 The old authors often describe the marriage of cross-cousins among the Tupi, as well as that of uncle with niece. Here again we shall first refer to Anchieta:

"They do not call daughters of sisters temerico eté, nor are they considered as such; because many Indians, since they have several nieces—and very attractive women they are—do not make use of them; but since brothers have so much power over sisters, they consider that [81] nieces belong to them (the brothers), so that they may consider them as wives and use them ad libitum if they so desire, just as they give their sisters themselves to some men and take them away from others. Taragoaj, a very important Indian of the village of Jaribiatiba, which is in the area of São Vicente, had two wives, and one of them was his niece, daughter of his sister..." (1)

1. Loc. cit., p. 259.

Farther on, the two types of marriage are seen as symmetrical institutions: "...porque os pais lhes dão as filas e os irmãos as irmas." Staden also alludes to the marriage of cousins: "They also offer as a gift their daughters and their sisters." (2) The same type of thing is

2. Hans Staden. The true history of his captivity (ed. Malcolm Letts), London, Vol. II, Ch. 18, p. 146.

found in Soares de Souza, Claude d'Abbeville and many others. T N With a sharp sociological sense, Anchieta discovers a connection [842] between the marriage with the sister's daughter and the recognition of the man as alone responsible for conception. One remembers that this theory is also shared by the Nambikwara:

"Since they respect the daughters of brothers, they call them daughters, and consider them as such; and thus they consider them inviolate because they have a true relationship, coming from the [842] father, who is the agent; and the mothers are nothing more than

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601 receptacles with respect to the fathers, receptacles in which children
171 are deposited, and for this reason the sons of fathers, if they are born
[82] of slaves or captives taken from another tribe, are always free and
582 just as esteemed as the others; and the sons of women, if these sons are begotten by captives, are considered slaves and are sold, and sometimes they kill and eat them, even though they may be their own grandchildren, sons of their daughters, and for this reason also they use the daughters of sisters with no prejudice at intercourse, but there is no obligation or universal custom to consider them as true wives, more than the others, as has been stated above. And for this reason the fathers marry them now to their uncles, brothers of the mothers, if the parties are agreeable, by virtue of the power which they have to deal with them as they wish, something which until now is not done with nephews, sons of brothers, nor even in other relationships which are more distant and which come through the line of the fathers, because among the Indians this is considered very strange." (3)

3. Loc. cit., p. 259-260.

Without doubt the marriage of cross-cousins is widespread throughout the whole of South America. (4) But among the Tupi it

4. Thus Breton, concerning the Caraib of the Antilles says: "First cousins whom we call sons of the brothers of the father are called brothers and these brothers of the father are also called fathers; and the children of these brothers do not contract alliances together, but rather with the children of the sisters of their fathers." (Dictionnaire Caraïbe-François, Auxerre, 1665, p. 11.)

was rather avuncular marriage which held the attention of the first travelers. Thus, Léry notes: "As for the uncle, he takes his niece" (as a wife); and Thevet: "From the time they are born, the maternal uncle raises them and retains them for future wives." (5) Magalhães

5. Léry, loc. cit. II, Ch. XVII, p. 85; Thevet, Cosmogonie universelle, p. 932.

de Gandavo expresses himself inexactly, without doubt, but [82] in

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601 the same sense when he writes: "It is their custom to marry the
171 women who are their nieces, daughters of their brothers of their
582 sisters; they regard them as their true and legitimate wives. The fathers of these women cannot refuse them, and no one, except their uncle, can claim to marry them (1)." One can refer also to

1. Pedro de Magalhes de Gandavo, The Histories of Brazil, The Cortes Society, New York, 1922, II, ch. X, p. 89.

Nobrega, Vasconcellos, Soares de Souza (2).

2. Nobrega, Cartas do Brazil, 1549-1560, Rio de Janeiro, 1931, p. 148;--Vasconcellos, Chronica da Companhia de Jesu do Estado do Brasil, Lisboa, 1865, I. LXXXII, p. 133; Soares de Souza, Tratado, CLVII, CLII.

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607 while (besides the preceding form) the Nambikwara brothers-in-law
171 exchange payment directly in the form of homosexual relationships,
[838] which make up for the absence of an available sister.

We may now draw a conclusion. The ancient Tupi were acquainted
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171 with two types of preferential marriage: the marriage of cross-
582 cousins, and avuncular marriage. The first appeared normally in
607 the form of an exchange of sisters between two cross-cousins; the
601 second resulted from a privilege over the daughter of the sister exercised by the mother's brother, or conceded to the latter by the sister's husband. In the two cases, the marriage is based on a pact between cross-cousins, brothers-in-law in right or in fact—which is the definition which we have retained for the Nambikwara terms tarúte or jópa. Moreover, this relationship of "brother-in-law" can be established under the name of chetouasap (Yves d'Evreux) or coton-assap (Léry) between individuals which no bond of kinship united before, or relatives of a different or more distant type, and even between strangers (as was the case between French and Indians). The goal was to make possible intermarriage and to amalgamate families or groups, until that time heterogeneous, into a new social unit. One recognizes the procedure which we have described in connection with the fusion of the Sabané and Tarundé (1) groups.

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1. The South American practice of utilizing kinship relationships to translate and establish social ties is attested by Von den Steinen (Unter der Naturvölkern Zentral Brasiliens, 2 Aufl. Berlin, 1897, p. 286), whom the Bakairi had decided to call "older brother" and the Mehinaku "maternal uncle." We have just established the equality of the terms "brother-in-law" and "maternal uncle" in a system of marriage between cousins (cross-) joined to the avuncular marriage. As to the use of the term "elder brother," this calls for two observations. In the first place, the kinship system of the Bororo, who are not far distant from the Xingu, modifies each generation in two stages, of which the one (elder) is assimilated to the younger members of the former generation and the other (younger) to the older members of the next generation. In such a system, an "elder brother" might be, in fact, a real uncle and a potential brother-in-law. The second point brings to a focus the logical difference between

1: Lévi-Strauss--96 E-5 (1938-1939)1948 SP17 Nambicuara SP17
Tupinamba 509

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608 ARTIFICIAL KIN RELATIONSHIPS--creation of kinship ties by artificial means (e.g., blood brotherhood); establishment of kinship through ceremonial sponsorship (e.g., godparents and godchildren); kinship terms employed by artificial kinsmen; reciprocal relations and stereotyped behavior patterns exhibited; etc. See also:

Relations between guardian and ward . . . . . 429 Friendship 572
Naming ceremonies . . . . . 553 Adoption 597

Tupinamba-2

Heavens, beside the stars,
and around him his Mar-
young girls nor wives,
to the stomach of a young
ions. They have days
the French priests], they
r belong to us but to them
hey will teach our children
men to teach the children.
will surely not leave us,
one Tupinamba man in
would make as many
ers on my hands and feet,
ause after they have counted
Dog declared: They have
marry at the hand of the
she no longer needs a
wives to my relatives, and
us.

7: Evreux--230-257 (1611-13)
116, 177, 609

These discourses were followed by action, for s
to us...[MC: Summary:[233-257] The children wh
fathers, usually Frenchmen, Cherou, my father a
children. In succeeding pages the author describe
adults who were sick and sought baptism just befor
w converted. Several of the converts returned

7; Evreux--14 (1611-13) 1864 Tupinamba
116, 608, 574, 836

The Frenchmen were scattered around the villages so that they might live according to the custom of the country, which is that one should have chetouasaps, that is hosts or compères, to whom goods are given instead of money. The hospitality or "comperage" is very intimate, since they regard you actually as their children; as long as you live with them, they go hunting and fishing for you, moreover, they used to give their daughters to their compères". These girls were then called Mary and this name was followed by the name of the Frenchman in order to show the relationship with a Frenchman. Thus by saying Mary so and so, they referred to the concubine of a man.

1864 Tupinamba-3

several small children were brought
ho were baptised called their god-
nd the Tupinamba fathers of the
es several baptisms of children and of
re they died, also of other adults who
to their villages and converted others.]

17: Nobrega--94 [3]
116, 574, 609

Whatever Christian enters
a clean hammock in which

602

IN RELATIONSHIPS--conception of kinship; cultural definition of kinship atuses; kinship symbolism and its extensions (e.g., to kings, to gods); terpenetration of kinship with other aspects of culture (e.g., nepotism); alyses of patterned kinship behavior; incidence and interpretations of ereotyped patterns (e.g., joking, respect, avoidance); categories of kin not assifiable elsewhere (e.g., patrikin and matrikin, general affinal relatives) nd relationships among them; etc. ,Data on relationships between specific econdary and tertiary relatives will be found in separate categories. See also:

Kin groups 81
Functional integration 182
Mutual aid. 476
Visiting and hospitality 574
Ingroup antagonisms 578
Marriage restrictions 582
Patterned behavior between primary relatives . 593
Kin relationships within polygamous families . 595
Political nepotism 661
Mortuary functions of kinsmen. 784
Sex prohibitions and permissions between kinsmen 838
Changes in social relationships upon birth of child 851
Instruction of children in kinship behavior. 867

8; Soares de Souza--317
116, 602

These people boast of their
ed and feared one is, and he d
with them wherever they live.

(1570-87) 1851 Tupinamba

relatives and the more relatives one has the more honor-
oes his best to have them with him and make one body

7: Evreux--61 (1611-13)
116, 606

[AM: a man praising his son says among other thi
in-law who likes him as if he were her own son."

ngs:] "He always obeyed his mother-

7: Evreux--82-83 (1611-13)
116, 583, 606

... The girl's only dowry is a few gourds which ar
father-in-law gives to his daughter's husband 30 t
the bridegroom's quarters and with which he build
is no longer called ava, but mendar-amo. Althou
young woman as well, that does not free them fro
parents, thus remaining always obliged to obey th
gardens. [AM: summarizes the following] A girl
a French missionary and neglecting her own fathe
fields have to be cleared and that he lacks food. D
you on condition that you help him and assist him i
him I shall return home."

e given to her by her mother... The
o 40 chunks of wood which are taken to
s the nuptial fire. The newly married
gh a young man be married and a
n their natural obligations to aid their
em, and assist them in making their
blamed her young husband for serving
, [83] "You know that my father's
Don't you know that I have been given to
n his old age. If you intend to abandon

18: Anonymous--438-439
116, 583, 606

...it is true that there are many real m
fore they marry, by the order and dispo
or mother-in-law before they receive th
is esteemed, since through them he acqu
fathers- and brothers-in-law. The latte
their sisters, and are devoted to them,
their brothers, but honestly.

arriages in lege naturae, and so young men, be-
sition of their parents, serve their father-in-law
e daughter, and so he who has many daughters
uires [439] sons-in-law who are subject to their
r, after the fathers, have a great authority over
since these also show respect and affection for

5: Léry--569 -573 (1557-1558) 1906 Tupinamba-1-5
116, 574, 609

"Although the Tououpinambaultians receive strangers very curteously, yet the Frenchmen, and other Strangers, who are ignorant of their Language, were not a little astonished in the beginning, by reason of their unaccustomed behaviour. When I first conversed among them (which happened about twenty dayes after our arrivall at the Castle of Colligne) a certaine Interpreter brought me to certaine Villages, in the Continent: that which I first saw, in their native Language is called Ybouraci, but in French, Pepin, by the name of a certaine Pilot, who sometime laded a ship at that place; foure miles only distant from our Castle. In the very entrance the Barbarians came thicke about me, and spake unto me in these words, Marapé derere, Marapè derere? that is, By what name are you called? which words, surely, to mee were very barbarous, but one of them taking off my Hat, put it upon his head: another girdeth my Girdle and Sword unto his naked side: another putteth on my Coat: and they dull me with their cries, and being clothed with my spoiles, runne hither and thither. I then thought that I had lost all, and did not well knowe how safe I might be among them. But, [570] as I found by experience, that feare arose from my ignorance of their customes, for they use to doe the like to all strangers, especially unto them whom they never saw before. Now, when for their recreation, they had walked about a little while in that habite, they precisely restore every thing againe. Then I was advertised by the Interpreter, that they greatly desired to understand my name: but in declaring that, I was to forbeare usuall names with us, which the Barbarians could neither pronounce (for in stead of John, they said

23: Acuña--158 T-3 (1639) 1698 Tupinamba
116, 609

"They all receiv'd us with Demonstrations of extraordinary Joy; and let us know, that they thought to resolve in a little time to enter into a Treaty with us, and to put themselves in the number of the Allies and Friends of the People of Para. This Declaration of theirs pleas'd me very much, and made me hope that no small Advantages would accrue to our Nation by it: For if these valiant People once become of our Party, it must needs be an easy matter for us to bring all the other Nations of the River of Amazons to reasonable Terms, since there is none of 'em but tremble at the very Name of the Toupinambous."

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IBLINGS-IN-LAW--patterns of behavior between brothers-in-law, between isters-in-law, and between brothers- and sisters-in-law; respective rights, rivileges, and powers of the relatives involved; relationships with the spouses f siblings-in-law; etc. See also:
Levirate and sororate marriages . . . . . 587 Privileged sex relationships 836

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601 the same sense when he writes: "It is their custom to marry the
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: Evreux--230-257
16, 177, 609

(1611-13) 1864

Tupinamba-1-1

We have known the French for a long time and not one of them has brought us any pays, nor told us that which the Fathers tell us through their interpreters; they even make the Caraïbes live in a different manner, which they hadn't the habit of doing formerly with us. They forbid the French to take our daughters, or to ask us for merchandise. They say great things of God, and talk to him in the churches: and when they wish to talk, they close the doors and make us go outside so that God may descend before them: and then all the Caraibes fall on their knees. They cause Toupan [MC: God] to drink from beautiful golden vessels... They themselves are clothed in rich accoutrements. When they wish to talk to the Caraibes they sit in the middle of them, and only one Father speaks. All the French listen..and we do not know what they say because all the doors are closed. After they have talked, they begin to chant one after the other and read a Cotiare which they chant, that is, a book... They claim that all our ancestors are lost with Giropari, burning in the subterranean fires, and they make fun of us when we weep and [231] lament on the tombs of our relatives. They have thrown into the forest, the food, drink and fire which we had the custom of giving to our dead relatives for making their voyage to the land of our grandfathers in the mountains of the Andes. They preach that we are mistaken to believe in Barbers and Sorcerers, especially in their blowing to cure diseases. They speak spitefully against Giropari, and fear him not at all. They promise to those who believe in Toupan, and who will

customs of the country, which is to have Chetouasaps or hosts or godfathers, giving them merchandise instead of money; and this hospitality or godfathership is very strict among them: for they actually consider you their children while you live with them, they go hunting and fishing for you, and moreover their custom was to give their daughters to their godfathers" (4). Farther on he speaks

4. Voyage dans le nord du Brésil. Ed. F. Denis, Leipzig and Paris, II, 14.

of the "French who were lodged by godfathership in these villages."(5)

5. Loc. cit., XXVIII, 109.

The indigenous institution is confirmed by Jean de Léry (6): "it is

6. Loc. cit. II, Ch. 20, p. 133; cf. also, Cardim, Tratado da Terra e da Gente do Brasil, Rio de Janeiro, 1925, p. 169-170.

to be noted that these words Atourassap and Coton-assap differ, for the first signifies a perfect alliance among them and between them and us, to the extent that the goods of one are common to the other. And also that they cannot have the daughter or the sister of the first named." The "Coton-assap" is consequently, inversely as regards the preceding, privileged in two forms of marriage: that with the sister of his partner, who makes him a "brother-in-law," and that with her daughter, that is an admission to the number of maternal uncles, making of him a theoretical brother of the wife, which leads to the same result.

[83] It is necessary to note another analogy in the relationship between brothers-in-law among the Nambikwara and among the Tupi. All the texts which we have quoted agree in admitting the existence among the Tupi of a sort of authority exercised by the young men over their sisters. The marriage of cross-cousins seems to result from a mutual exchange of sisters among the men who are related in this way. The same thing can be said when the father gives his daughter to his wife's brother. Thus, actual or potential brothers-in-law are tied by a relationship of a special nature, founded on an exchange of services of a sexual order. We have seen that such a relationship also exists among the Nambikwara brothers-in-law, with this difference that among the Tupi these services fall back on the sisters and daughters,

while (besides the preceding form) the Na exchange payment directly in the form of which make up for the absence of an avai

We may now draw a conclusion. The with two types of preferential marriage: cousins, and avuncular marriage. The fi the form of an exchange of sisters betwee second resulted from a privilege over the exercised by the mother's brother, or conc sister's husband. In the two cases, the ma between cross-cousins, brothers-in-law in the definition which we have retained for tarute or idpa. Moreover, this relationsh be established under the name of chetouas assap (Léry) between individuals which no fore, or relatives of a different or more di tween strangers (as was the case between F goal was to make possible intermarriage a or groups, until that time heterogeneous, recognizes the procedure which we have d the fusion of the Sabane and Tarunde (1)

1. The South American prac relationships to translate and is attested by Von den Steine Zentral Brasiliens, 2 Aufl. B whom the Bakairi had decide and the Mehinaku "maternal established the equality of th and "maternal uncle" in a sy tween cousins (cross-) joined As to the use of the term "el for two observations. In the system of the Bororo, who are the Xingu, modifies each ge of which the one (elder) is as members of the former gener to the older members of the a system, an "elder brother" uncle and a potential brother point brings to a focus the log

7: Evreux--230-257 (1611-13) 1864 Tupinamba-2
116, 177, 609

have their hands washed, that they may mount on high to the Heavens, beside the stars, the sun and the moon; where they claim that Toupan is seated and around him his Maratas, and all those who believe in him. They do not want any young girls nor wives, and say that the son of Toupan had none, thus he descended into the stomach of a young girl called Mary, with whom her husband had never had relations. They have days when they eat no flesh.... When we go to see them [MC: i.e. the French priests], they caress us and especially our children whom they say no longer belong to us but to them and that the Toupan has given them to them...[232] and that they will teach our children to speak to Toupan... They say that they will bring French women to teach the children. ...Ah! say some, if they bring women from France then they will surely not leave us, especially if they give us women from France. If I had (said one Tupinamba man in particular) a wife from France I would want nothing more. I would make as many gardens for the French as for myself, as many as I have fingers on my hands and feet, that is, twenty, indefinite number, which signifies many; because after they have counted to twenty they are at the end of their rope... The chief Great-Dog declared: They have promised [233] to bring me a wife from France, whom I will marry at the hand of the Fathers, and I will become Christian... My first wife is old, she no longer needs a husband. For the 8 younger ones I have, I will give them as wives to my relatives, and then I will have only my French wife and my old wife to serve us.

17: Nobrega--94 [3]
116, 574, 609

Whatever Christian enters in their hous
a clean hammock in which to sleep.

(1550) 1844 Tupinamba

es, they give him whatever they have to eat, a

: Léry--569-573 (1557-1558
16, 574, 609

tood by me all the night, to congratulate my
eived the matter in some sort, and yet were
reat feare of them. And at length they breal
vas the solace and comfort of that my feare.
nto certaine other Villages.

These are the Rites which the Barbarians ob
ll, as soone as the Guest entreth into the hou
hosen to bee his Host, (which is to be done i
nother, unlesse you will incurre his displeas
Cotton hanging Bed, and remaine quietly ther
nd by, the women come unto him, compasse
ut their hands on their eyes, and bewayling t
nanner, they rehearse innumerable things in
Have you taken so much paines to come unto u
he Guest be a Frenchman, they adde, you ha
ises unto us, which we want here. To concl
ntertaine Guests weeping, with such like flat
n a Cotton bed, if he desire to procure favou
nlesse hee meane to weepe in good earnest (
ourage, that teares were forced from them,

comming: they signifie, that they per-
sorrie, that I had passed that night in so
ke out into dissolute [572] laughter, which
From thence I and that Interpreter, went

oserve in entertayning Guests. First of
use of that Moussacat, which hee hath
n every Village, nor are you to turne into
sure) he must presently sit downe upon a
e a while without speaking any word. By
the Bed about, and sitting on the ground,
he happie comming of the Guest after this
his commendation. As for example:
as: you are good, you are valiant. But if
ve brought very many excellent merchan-
ude, those women, as hath beene said,
tering speeches. But the Guest who sitteth
r with his Host, settling his countenance,
as I saw some of our men of so weake a
through the howling lamentation of these

5: Léry--569-573 (1557-1558) 1906
116, 574, 609

women) he must of necessitie counterfeit weeping, a
fetching deepe sighes. This most pleasant salutatio
sacat, that is, the Master of the Familie, being busi
casts not so much as his eyes for a certaine time up
At length comming unto the Guest, hee speaketh unto
that is, Are you come? then, how doe you? what s
whether you be hungrie? if you grant that you are,
meates of divers kindes to be set before you in earth
with them supplieth the place of bread, Venison, Fo
kinde; but because there is no use with them, for Ta
are set on the ground. As touching Drink, if you des
house, it shall presently be given you. Lastly, after
the comming of the Guests with weeping, they come
trifling Presents, and so, secretly, demand Combes
of glasse, which they winde about their armes."

nswering somewhat at the least, and
n being ended by the women, Mous-
ly employed in making of an Arrow,
on the Guest, as if he marked nothing.
him in these words: Ere Ioube?
eeke you? &c. After, hee demandeth,
oresently he com- [573] mandeth
en vessels, to wit, Meale, which
vle, Fish, and other things of that
ables, and Benches, all those things
ire Cao-uin, & that it be in the
the women have stoutly solemnized
unto them bringing Fruits, and other
, Looking-glasses, and little Beades

7: Evreux--37
116, 574, 609

They (the French) were received wit
nightly dancing: wines were prepared i
were brought up: many girls among the

(1611-13) 1864 Tupinamba

n marks of approval, many tears and daily and
n great abundance, wild pigs and other game
prettiest were offered.

were dansing, and drinking. But being wearie, afte
Meale, and certaine other meates that were set befo
withstanding, through the noise of their dansing, dri
I was presently awaked, and (which was the chiefest
who carried the rosted foot of the Captive in his han
wards understood, (for then, I conceived not his wor
was so astonished through feare, that I was altogeth
sleepe. And I verily beleeved, by that gesture, whi
Barbarian had shewed me, that my flesh should sho
manner. Moreover, as feare begetteth suspicion, it
the Interpreter had betrayed, and delivered mee into
if I had had any way open to flee, I had quickly taken
about mee, whose minde I did not sufficiently knowe,
mee. Now being confirmed in feare, I unluckily ghe
beene slaine, wherefore I passed the whole night in
the first dawning of the day, the Interpreter (who ha
with the Barbarians) returned unto mee, and saw me
whereupon he demanded whether I were ill at ease,
Then I began sharply to reprove him, who had left n
whose speach I understood not at all. Hee openeth th

r I had refreshed my selfe with
re us, I lay downe in the bed. Not-
nking, and devouring of the Captive,
matter) by one comming unto mee,
d, and demanding of mee, as I after-
ds) whether I would eate thereof; I
er freed from drowsinesse and
ch I tooke in the worst part, that the
tly after be devoured after the same
came presently into my minde, that
the Barbarians hands. Wherefore,
my flight. But they stood round
for they attempted no evill against
ssed, that I should presently have
powring forth prayers unto God. At
d passed all the night in pleasure
e pale, and taken with a Fever,
& whether I had not quietly rested.
ne alone among those Barbarians,
ne whole matter to them who

Léry--569-573 (1557-155
, 574, 609

an) nor yet well remember: but was to pro
so them. The matter succeeded so happily
o was very skilfull in the Brasilian Langua
herefore answered, that I was called Leriy
ng Teh, their Interjection of admiration,
rely, nor have we ever found any Mair, wh
re a memorie, that if they have once heard
The same day, accompanied with the Interp
llage Euramiri, so called in their native L
ne of a certaine Interpreter, who dwelt the
out Sunne set, and found them dansing, and
ptive, whom they had slaine that day. I pe
ucan. I thinke, you need not enquire with
icken: yet that was but a small matter, if
as afterward astonished. Wee entred into
er the accustomed fashion; the women lan
l the Master of the Familie entertaineth us
s acquainted with these matters, and who w
nkings, leaveth me unsaluted, and ignoran

ppound somewhat which might be knowne
, that, as the Interpreter signified unto mee,
ge, my name Lerius signified an Oyster:
-oussou. They liked it very well, and often
they spake thus unto me. An excellent name
o had such a name. They have so good and
l any mans name, they never forget it.
preter, I went further, and turned into the
anguage, but in French, Goset, after the
ere some little while: wee came thither
drinking their Cao-uin, by reason of a
rceived the pieces of his flesh laid upon
how great and horrible feare I was then
it be compared with the feare wherewith
a Cottage, and sate upon the hanging beds,
nent after that manner which we will declare,
with friendly words. The Interpreter who
as very much [571] delighted with their
t of all things, and went away to them that

116, 177, 609

We have known the French for a long time
pays, nor told us that which the Fathers tell
make the Caraibes live in a different manne
merly with us. They forbid the French to ta
chandise. They say great things of God, an
wish to talk, they close the doors and make
fore them: and then all the Caraibes fall on
God] to drink from beautiful golden vessels.
accoutrements. When they wish to talk to th
and only one Father speaks. All the French
because all the doors are closed. After the
the other and read a Cotiare which they char
ancestors are lost with Giropari, burning in
of us when we weep and [231] lament on the
into the forest, the food, drink and fire whi
relatives for making their voyage to the lan
the Andes. They preach that we are mistak
especially in their blowing to cure diseases.
and fear him not at all. They promise to th

e and not one of them has brought us any
us through their interpreters; they even
r, which they hadn't the habit of doing for-
ke our daughters, or to ask us for mer-
d talk to him in the churches: and when they
us go outside so that God may descend be-
their knees. They cause Toupan [MC:
.. They themselves are clothed in rich
ne Caraibes they sit in the middle of them,
listen. . and we do not know what they say
y have talked, they begin to chant one after
nt, that is, a book... They claim that all our
the subterranean fires, and they make fun
tombs of our relatives. They have thrown
ch we had the custom of giving to our dead
d of our grandfathers in the mountains of
en to believe in Barbers and Sorcerers,
They speak spitefully against Giropari,
ose who believe in Toupan, and who will

619

619 TRIBE AND NATION--presence or absence of groups larger than the community to which people think they "belong" in an extended kinship sense; basis of identification (e.g., common name, common language, contiguous territory, common culture, tradition of common descent); intratribal intercourse and communication (e.g., trade, intermarriage); degree of development of nationalistic aspirations; etc. See also:

Tribal or national political organization . . . 64
Affiliation with a culture area or subarea . . . 101
Ethnocentrism 186
Intercommunity relationships 628
Intertribal or international relationships 648
Nationalistic movements 668
Ideas about race 829

6: Abbeville--188v
116, 101, 619

All of these village
people than those of th
to the Indians of Tapo
and federated together

(1611) 1614 Tupinamba

s [AW: Mainland villages, See Category 103.] have many more
ne Isle of Maragnan, all of them being closely related and friendly
uytapere and of the grand Isle, as though they were but one nation,
r to make war on all the other nations who are their enemies.

5: Léry--542-543 (155
116, 537, 622, 721

With these Orations therefore of the
houres, the hearers who most attentive
as one syllable, being increased both i
everie Village, assemble as speedily a
tudes. But before wee bring our Touou
with what Weapons they are furnished.

elders, which sometimes are prolonged for six
ely hearken, so that they forget not so much [543]
n strength and courage, speaking each to other in
s they may, at the prefixed place in great multi-
upinambaultii to the Battaile, wee are to declare
"

622

622 HEADMEN--existence of community chiefs or headmen; qualifications; mode of selection (e.g., by seniority, informal acceptance, election, matrilineal or patrilineal succession); functions and activities; domestic establishment; special status and functions of headman's relatives; authority; prerogatives; etc. See also:

Headmen of kin groups 61
Chiefs of territorial divisions 63
Leadership traits 187
Chief executive of the state 643

1: Staden--140
116, 554, 622

" C

The savages have
and all their chiefs
this a man can do w
authority than anoth
Otherwise I have se
young defer to their

Tupinamba

e four chiefs obey the
whole province.
sou. Each lodge has its
and he with the master
entire province.

7: Evreux--325
116, 622, 756

Pacamont was
know him would be
all the chiefs of M
was one of the mos
such influence ther
was greatly feared
attained his power
as a medicine-man
When he entered
he were a baby. H

(1553-54) 1928 Tupinamba

oncerning their government by chiefs, and their laws.
no special form of government or law. Each hut has its chief or king,
belong to one family with one common authority and control. Beyond
hat he will. It may happen that one by experience in war has more
er, and when they make war, greater respect is shown to him....
en no particular authority among them except that by custom the
elders."

(1611-13) 1864 Tupinamba

small of body, homely and abject, so much so that anyone who did not
unimpressed, however, he was the most important and influential of
aragnan [AM: Marahão] especially in the Province of Comma, which
t beautiful, fertile and populated of those of the Tupinamba. He had
e that one word from him could move the entire population and he
. He was crafty and shrewd...and by his craft and shrewdness he
He was also a very famous shaman and enjoyed a great reputation
. He had thirty wives.
the French fort with great fanfare he was carried by his wife as if
e was straddling her hip.

1: Staden--140
116, 622, 682

"If a man slay or shoot another hi
slayer, but this happens seldom. Th
do without compulsion or fear, but of

(1553-54) 1928 Tupinamba

s friends are ready to take vengeance and to kill the
ey obey the orders of the chief of the hut: this they
their own free will."

5: Léry--542-543
116, 537, 622, 721

"But the manner whereby our Tou
warres, is this, as much as I could
among them, but are almost equall i
also was most exactly in former tim
and reverence the elder sort whom t
things: therefore in everie Village r
unto them. These occasions being o
hanging beds, exhort the rest with th

What (say they speaking by turne,
who not only fought against so many
them, an Example unto us, that wee
wee suffer our Nation, which in forn
that they could not in any sort indure
disgrace, that our enemies should as
we through our cowardize cause, tha
wicked Nations) assault us first? T
with his hands, addeth these words v
Conomiouassou Tan, Tan, &c. that
men, wee are not so to doe: but rat
selves to death and slaughter, or av

oupinambaultii assemble, being readie to goe to the
observe. Although they have no Kings or Princes
n dignitie, yet this is given them by nature (which
es observed by the Lacedemonians) that they admire
hey call Peoreru Picheh, for their experience of
no contemptible service and obedience is performed
ffered, either walking or sitting in their Cotton
ese, or the like words.
without interruption of speech) were our Ancestors
enemies, but also vanquished, slue and devoured
should perpetually lye lurking heere at home? Shall
ner times was so great a terrour to all the rest,
their sight, to be so much reproached to our great
saile us by Warre even in our owne houses? Shall
t the Margaites and Peros-ergaipa (that is, those
hen that Orator clapping his shoulders and buttocks
with exclamation: Erima, Erima, Tououpinambaults,
is to say, My countrimen, and most valiant young
her let us prepare us for the fight and bequeathe our
enge our people.

6: Abbeville--99
116, 554, 622

[AM: Iapy ouassou was the paramo
He was an excellent speaker, vers

unt chief of the whole region of the island of Maragna
ed in traditional history and mythology.]

Acuña--160 T-3 (1639) 1698
, 439, 135, 609

hey further told us, that themselves had been a long
ose Confines extend to those we have just spoken of,
all Commodities, wherewith either Countrey aboun
y had from this People was Salt, for which they ga
l that this Salt came from a Place not far distant fr

Tupinamba

time at Peace with another Nation,
and had a regular Trade with 'em
ded; and that the principal thing
ve 'em other things in exchange;
om 'em."

3: Acuña--158-160 T-3 (163
16, 101, 439, 609

"These Toupinambous are a very ingeniou
f Interpreters to treat with them, [159] bec
anguage of Brazil, which many of our Por
peak as well as they, we had the Advantage
hings, which I am going to relate, and whic
hey are a People that have rov'd abroad, a
o their Power. They told us, that on the So
Nations among others upon the Continent tha
Dwarfs as small as little Children, and are
People that come into the World with their F
re unacquainted with their monstrous Shape
rom 'em instead of overtaking 'em; they ar
Toupinambous, whom they are obliged to fu
reat Trees with, when they have a mind to
hese Hatchets very neatly, and 'tis their w
noreover, that on the other side of the Rive
inces adjoining one to another, which are
160] ple but of mean Courage and Strength,
vild Animals, without ever fighting one with
ng up Arms to defend themselves from oth
ountry."

9) 1698 Tupinamba-

us and intelligent People; and having no need
ause (as I have said) they speak the general
tuguez, that have been born and bred there,
of a very particular Account of divers
h may be believed on their Report, because
nd subjected all the neighbouring Countries
outh-side near their Island there are two
t are very remarkable; one of 'em are
called Guayazis, the other is a Race of
eet turn'd behind 'em, so that those that
e, and should follow their Track, would run
e called Matayus, and are tributary to the
rnish with Hatchets made of Stone to fell
clear a Piece of Ground; for they frame
hole business to make of 'em. They told us
r, that is Northward, there are seven Pro-
very populous; but because they are a Peo-
and only feed upon Fruits and some small
another when they are angry, or ever tak-
er Nations, they are of no account in the

6: Abbeville--328v-329
116, 622, 554

They have a chief or a headman in
valiant captain and the most experien
slaughtered and killed many enemies
acquired through courage, [329] this
not have an election, but he becomes
The chief has no other authority th
held every night on the plaza betwee
the place of candles, or for them to
hang to posts stuck into the ground.
in their hands, they discuss about wh
the future for war or peace, or to ma
ness whatever. These matters they
they follow on any occasion.

each of their villages. The one who is the most
ced old man who has done many deeds in war,
, who has many wives, a big family, and slaves
one is the chief, and the head of the others; they do
so by his merit and the faith they have in him.
an to give his opinion in their assembly or carbet
their huts. After they have built fires, which take
smoke, they take their cotton hammocks, which they
Lying so in these hammocks with their cigarettes
at happened during the day and give their advice for
arch againsts the enemy, or about any pressing busi-
solve according to the decision of their chief, whom

8: Soares de Souza--312
116, 582, 622

If some headman asks another man f
may be a little girl. Then he takes he
before this he does not touch her.

(1570-87) 1851 Tupinamba

for his daughter, the father gives her, though she
r to his quarters and waits until she menstruates;

7: Evreux--340-344
116, 177, 622, 754

The great sorcerer [Barbier] of T
stature and well proportioned, fine w
great friend of the French, possessi
power as Pacamont in Comma and Ia
Caietez, Thion and La Farine De tre
several handsome children who are f
He was a man of great political powe
hundred of his men to work for the F
because of his war deeds, rather tha
he had no familiar spirit and that he
inflict disease on those who did not r

(1611-13) 1864 Tupinamba

apouitapere is a very venerable man, of goodly
arrior, modest, grave, and who speaks little;
ng over the inhabitants of his province as much
py Ouassou in Maragnan, the Grand Raye [341] in
mpee over the Tabaiares [MC: Tabayara]; he has
aithful to France and Christians....[AM: Summary:
r in his country. He was the one who sent several
rench. He told the Father that he became a chief
n his knowledge of shamanism. He confessed that
would make himself respected by threatening to
espect him.]

8: Soares de Souza--340
116, 622

When a chief dies, if he has a son v
successor, if he is not fit or if there
offers the proper qualifications to be
capable of holding such a position, an

(1570-87) 1851 Tupinamba

who can succeed him, he is selected as his
is no son, a brother succeeds him. If no brother
a chief, they elect one of his relatives, if he is
d if he has the necessary virtues.

eux--15 (1611-13) 1864
22, 554

natives came bringing their wives and children an
their chiefs. This is a custom observed in all im
ir chiefs go with them, but they also walk ahead of

Tupinamba

d food to work under the leader-
portant enterprises. Not only
them.

8: Soares de Souza--309-310
116, 622, 701

In each Tupinamba village there is a ch
because of the confidence which they ha
time every one does what he wants. A
known as such. He must have a large
will help him till his fields. When they
tives, close or distant. The chief is th
chooses the place for building a village
be a man of age and well related so tha
him.

(1570-87) 1851 Tupinamba

hief whom they follow in war and they obey him
ave in his courage and experience. In peace
chief must be a man of courage and must be
family and be liked by it, so that his relatives
y make a clearing they are helped by their rela-
he first one to put his hand to the work. He
.... In each village there is a chief who must
t those who come to the village will respect

Evreux--41 (16
461, 622, 512

Their chiefs work like the lesser people,
vn, have their breakfast, then taking thei
her, shouting, singing, and laughing to ti
t is to say, about ten, they leave work an
ernoon, when the heat decreases, they re

but their work is regulated. They get up at
r wives and children with them, they go to-
ll their gardens. When the sun is strong,
d they go to eat and sleep. At two in the
turn to work until night.

10: Cardim--272
116, 622, 537

In each oca (house) there is a chi
are others who are more or less re
do other things, etc. to go to war.
the form of sermons. He starts at
half an hour. Then he gets up and g
he gives aloud with a calm voice, r
preachers there are old men with a
in the bush as far as three or four h
orator so much that they call him th
death in his hands andhe can take li
want to know whether a man is a gr
tired and they speak the whole night
feeling tired.

ef whom they respect in a certain way (though there
spected). He exhorts them to work in their fields and
They respect him in everything. He exhorts them in
dawn when lying in his hammock, and continues for
oes round the village continuing his exhortations which
epeating the same words. Among these chiefs and
great name and authority and their reputation spreads
undred leagues and even more. They esteem a good
e lord of the language. He has the power of life and
e whenever he wishes without opposition. When they
eat orator, they gather to see if they can make him
with him and sometimes two or three days without

: Evreux--104 (1611
6, 622, 643, 756

Villages consist of four huts. Each hut has
illage head, the mourouuichave. There is al
In each village there is an official medicine
hief. These four chiefs answer to the chief o
hiefs of the other village answer to the sover

a chief and these four chiefs obey the
so a chief for the whole province.
-man, pagy-ouassou. Each lodge has its
f all the village: and he with the master
eign chief of the entire province.

: Evreux--66-67 (16
16, 622

. . One day I went to visit the Great Thion, c
tree weaving a hammock on a loom. . . I had
im why he amused himself thus. He answe
whatever I do they do: if I remain on my ha
wish to do the same; but when they see me g
houlder. . . or when they see me making bed

11-13) 1864 Tupinamba

hief of the Green Stones, . . . he was under
the interpreter who was with me [67] ask
red: the young people watch my actions and
nmock and swing and smoke tobacco, they
o to the woods with my hatchet on my
s, they are ashamed of doing nothing. . .

Abbeville--287v-288 (1611) 1614
6, 721, 623

In all their enterprises they are led by the old me
ose who have behaved bravely in war since childhoo
ne drinks and smokes to his heart's content. After
en decide for or against war, is obeyed by the youn

n's council. These old men are
od. [288] Before the meeting every-
they have drunk, whatever the old
ger ones.

12: Magalhães de Gandavo--97-99
116, 721, 628

the very man, he stretched himself
As soon as he saw the opportune mo
the palm thatch with which the hous
murderer whose head he cut off ver
pose. This done he seized the head
this time had rushed up, hearing th
ing that there were enemies about,
all ready on guard where he had lef
houses, and then they withdrew defe
all the others rushed out against the
more. With this victory they retired
The chief took with him the head of
thing he did was to go to the middle
head on a stake in the sight of all, s
friends, that I have avenged the dea
the head of the man who killed him,
you wish: for up to now, you would
ed to you that this vengeance was de
by reason of great affliction, I no lo

out on the ground waiting for everybody to go to sleep.
oment to get his revenge, he very softly broke through
e was covered, and entering went straight up to the
y swiftly with a cutlass which he carried for this pur-
and rushed away to save himself. The enemy who by
e struggle and convulsions of the dying man, recogniz-
started to pursue them. But as the chief's men were
t them, they killed many as they came out of the
ending them-[99]selves as far as the ambush, where
eir pursuers with much impetuosity and killed many
to their own land well pleased and very contented.
his enemy, and upon arriving in his village the first
of the square in the village where he impaled the
speaking these words: 'Now, my companions and
th of my son, and have brought here before your eyes
I give you permission to weep for him as much as
have been right had you wept for me, because it seem-
elayed through my neglect, or that having forgotten it
onger intended to take it, I, who am the one most

12: Magalhães de Gandavo--97-99
116, 721, 628

deeply affected by his death.' And fr
and his name became renowned in the

om that day on, that chief was always much feared
whole country."

Magalhães de Gandavo--166-167 (1574) 1922
, 622, 595

...in each village there is a head-man who is like
ary obedience, but not through force; if this headm
serves no other purpose than to go with them to wa
method they should employ in fighting, but he dop
does he command them in any respect against the
four wives; he has the greatest consideration for t
her than for the others; they do this as a matter o

Tupinamba

a Captain, to whom they give vol-
nan dies, his son takes his place;
ar to take counsel with them as to
s not punish their wrong-doing,
eir wills. This head-man has three
he first one and has more respect
of positon and dignity."

Heriarte--16 [2] F-2 (1662) 1874
622, 592

Their government is conducted through the chiefs
d, governing their families.

Tupinamba-

, who are like the heads of a house-

623

623 COUNCILS--existence of advisory or deliberative bodies within the community (e.g., council of elders, assembly of adult males); membership; mode of selection; organization; functions (e.g., advisory, judicial, legislative); conduct of sessions; powers and prerogatives; etc. See also:
Councils of territorial divisions . . . . . 63 Legislative and deliberative bodies of the state . . 646

8: Soares de Souza--326
116, 276, 623

When the chief of the
message to all the headm
stuck in the ground to su
who want to listen to the
among them. They squat
speech which all hear wi
in his turn and while one
what to do, a matter abo
council bring their cigar
has an aide who brings h
the cigarette to somebod
nate.

(1570-87) 1851 Tupinamba

village wants to discuss an important matter, he sends a
en who gather in the middle of the plaza where there are posts
spend the hammocks around the hammock of the chief. Those
discussion may also come, because there are no secrets
on the ground and when everything is silent the chief makes a
h attention. When he is through the oldest men answer each
speaks the others remain silent until they have to decide
ut which they have their disputes. Some of the headmen in the
ettes and smoke, and the chief is the one who begins, for he
im the lighted cigarette and after he has smoked a puff he sends
y else who has none and thus those who have no cigarettes alter-

628

628 INTER-COMMUNITY RELATIONS--traditional friendships and rivalries between communities; establishing, maintaining, and breaking relations; blood vengeance; feuds; negotiation and composition (e.g., payment of wergild); mediation and arbitration; etc. See also:

Formal justice	69	Gang wars	579
War	72	International law	648

12: I
116,

"I
that
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well
tear.
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did.
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and f
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side

Magalhães de Gandavo--97-99 (1576) 1922 Tupinamba 1-3
721, 628

n the Captaincy of São Vicente, Jorge Ferreira being Captain at the time, it happened there was an attack on a village not far from the Portuguese settlement, and during assault they killed the son of the head-man of the village. And because [the son] was liked and beloved by all, there was no one who did not weep for him, showing with s and lamentations how sorry they were for his death. But the father, ashamed and onted for not yet having taken vengeance, asked all those that loved him to conceal oss of his son, saying, that he wished they would cease their weeping; [which they] Three or four months after the death of his son, he ordered his people to make the ssary preparations, because it seemed to him a favourable and suitable time for his ose: and they all got ready forthwith. And a few days later he led them into the ter- y of his enemies (which was about three days' journey) where they lay in wait near illage in an ambush in which they could do the most harm to their enemies: as soon ght fell, the chief [98] himself left the company with ten or twelve selected archers nom he had the most confidence, and with them he went right into the village of the ny, who had affronted him: and leaving them apart, alone with no one to follow him, egan to spy about among the houses, with great caution lest they should hear him: rom the conversation they held one with another he soon learned the name and dwell- f the man who had killed his son; and to complete his vengeance, he went to the out- of the house where the man was located, and when he was quite certain that it was

agalhães de Gandavo--85-86 (1576) 1922
22

se people have no king or any one to administer jus
who is like a captain, whom they obey voluntarily a
When he dies his son succeeds him; his only functio
them counsel as to how they should conduct themsel
h their evil deeds nor command them against their

. Nicolas Barré says: 'In each village he who has b
he who has captured and killed the most prisoners,

tice, except a chief in each vil-
nd not through con-[86]straint.
n is to lead them in war and to
ves in battle; but he does not
wills."

een the most valiant, that is to
is by them appointed their king.

627

627 INFORMAL INGROUP JUSTICE--unformalized mechanisms for adjusting grievances and applying sanctions within the community; private retaliation (e.g., lynching, tarring and feathering, feuding); negotiation and compromise; informal hearings before the headman or local council; etc. Data on justice will be filed under 69 rather than under this category whenever formal judicial institutions are found even at the community level. See also:

Liability . . . . . 67 Offenses and punishments 68

12: Magalhães de Ganda
116, 721, 682, 627

"The war they carry on
customs nor on account
one had happened to kill
as I have said, having a
the dead man formed a
another with such hatre
emies, as they are toda
they might the better ke
enemies, they decided t
remedy: when it does ha
court over him and then
dead man are satisfied
this rule is voluntary an
tion, nor does every one
dividing themselves into

today amongst themselves was not caused by conflict of laws or of greed or self-interest, but because at some ancient date some another, as occurs today (for they are very revengeful and live, bsolutely no superior whom they obey and fear); the relatives of league against the killer and his tribe, and they pursued one d that they became divided into different bands and remained en- y. In order that these dissensions might not spread, and that ep peace among themselves and become stronger against their o put an end to them [the dissensions] by means of the following ppen that one kills another, the relatives of the assassin hold drown him in the presence of all. In this way the friends of the and both parties remain in friendly relations as before. But as d is not enforced with rigour,[87] and no one is under judicial obliga- e wish to follow this proceeding, they soon get into the way of clans and rising one against the other, as has been said."

643

HIEF EXECUTIVE--type of executive (e.g., paramount chief, king, presi-
ent); plural executives (e.g., peace chief and war leader, king and chief
riest, constitutional monarch and prime minister, triumvirate, executive
ouncil); authority (e.g., supreme, nominal, dependent upon personal quali-
es); prestige (e.g., sanctity of person, divine descent); functions (e.g.,
dministrative, judicial, military, religious); prerogatives; symbols of of-
ce; mode of selection (e.g., by election, seniority, matrilineal or patrilineal
uccession); qualifications (e.g., age, sex, rank, wealth, prowess, piety);
stallation; termination of tenure (e.g., deposition, expiration of term,
illing of divine king); etc. See also:

Executives and rule of succession in the family . 59
Executives and succession in kin groups 61
Dynastic lists and genealogies 173
Executives and succession in the community . . 622
Mortuary rites 764, 766

7: Evreux--104
116, 622, 643, 756

Villages consist
village head, the m
In each village t
chief. These four
chiefs of the other

of four huts. Each hut has a chief and these four chiefs obey the
nourouuichave. There is also a chief for the whole province.
here is an official medicine-man, pagy-ouassou. Each lodge has its
chiefs answer to the chief of all the village; and he with the master
village answer to the sovereign chief of the entire province.

24: Métraux--98 [3] E4
116, 167, 175, 668

"About 1540, several thousands of T
'land-of-immortality-and-perpetual-re
As they mentioned having passed throu
induced the Spaniards to organize seve

(no date) 1948 Tupinamba

upinamba left the coast of Brazil in quest of the
est' and, in 1549, arrived at Chachapoyas in Perú.
gh a region where gold was abundant, their reports
ral expeditions to discover El Dorado."

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

their pleasure, they pull him up again
him down, passed over him two times
but did not remain on the ground long,
it in an old gourd, and soon afterward
old woman who put a firebrand into his
then brought it over a huge fire, which
skin him [peller] having also a warme
they wish, and the rest is delivered to
fat, podgy fingers and guts are (trippe
are for the girls. They put the guts in
anything out of them. I let you imagine

to see if he can stand up. The executioner, seeing
, then broke his head, the blood from which fell
as it was soon gathered up by a woman. She put
s took out the sand. After he died there was an
s anus to keep from losing any substance, and
was prepared before the execution, in order to
r in which the water is boiling, to cook whatever
those to whom it was previously promised. The
s) given to the young men, and all the pluck (couree)
the pots, as they leave the body, without taking
what a soup!

672

672 LIABILITY--conception of the liability of individuals and groups for breaches of legal norms; extension of liability to others (e.g., parents, spouse, sibmates); exemptions from legal responsibility (e.g., minors, insane persons, chiefs); recognition of extenuating or aggravating circumstances (e.g., youth or old age, sex or class status of aggressor or victim, accident, self-defense, intent, negligence, recidivism); liability of animals or inanimate objects (e.g., "the ox that gored"); etc. See also:

Collective responsibility of families 59
Collective responsibility of kin groups 61
Responsibility of a principal for acts of his agent 676
Sanctions 681
Moral accountability 812
Status of minors 858

6: Abbeville-
116, 672

The Marag
each one that
must pay for i
he must prese
arm or limb h
must die.

nans have no law but that of nature... In truth they are careful to give to which belongs to him and if one among them does wrong to another, he t according to the law of talion. If anyone [328v] boxes the ears of another, nt himself to the offended one to receive the same; If he cripples another's e must expose the same part of his body to be mutilated, and if he kills he

682

682 OFFENSES AGAINST LIFE--definitions of and sanctions for homicide (e.g., murder, manslaughter); punishments for attempted homicide and attempted suicide; penalties for abortion and infanticide; etc. See also:

Euthanasia 73
Accidents 164, 165
Cannibalism 266
Blood feuds 627, 628
Liability in instances of accident or self defense. 672
Headhunting 721, 727
Suicide 762
Abortion and infanticide 847
Killing the aged 888

1: Staden--140
116, 622, 682

"If a man slay
slayer, but this
do without comp

or shoot another his friends are ready to take vengeance and to kill the
happens seldom. They obey the orders of the chief of the hut: this they
ulsion or fear, but of their own free will."

7: Evreux--350
116, 668, 791

There was among them [AM: the T
parently communicated with the devil
whatever he ordered they did. . . . He t
grows without work or effort. That n
Finally they found themselves in a big
suading them to stay there and dance
they were to go to. De la Ravardiere
had been deceived. They realized it
Where shortly afterwards a miserable
who to avenge himself provoked the T
hundred whom they ate, the others we
5 or 6 months before our arrival on th

(1611-13) 1864 Tupinamba

Tayabara or cannibals] a great shaman who ap-
and who had such authority over the savages that
old them to follow him to a land where everything
ation followed him and they died by the thousands.
forest and the magician made them stop, per-
until the spirit told them where the place was that
found them there and convinced them that they
and getting into his boats came to Maranhão.
e Frenchman picked a quarrel with their chief,
upinamba and killed them, they put to death some
re reserved. This massacre was committed some
he Island.

24: Métraux--98 [2] E4 (no date)
116, 175, 177, 668, 792

"Several typical messianic outbursts took place when the various Tupinamba tribes were forced to were being either wholly outrooted or enclaved. these crises were prompted by shamans or prophe cal ages and the disappearance of the white scour tion among the Tupí tribes, these prophets exhort mortality' where the Culture hero had retired afte party of Tupinamba led by a prophet, whom they v Pernambuco to invade the territory of Maranhão, invaders were defeated by the Portiguara and the Earlier, a group of Potiguara also set out on a jo at the prompting of a shaman who pretended to be

1948 Tupinamba

: in the second part of the 16th century
o yield ground to the Portuguese and
Here, as elsewhere in the New World,
ets who announced the return of the mythi-
ge. Following a deeply engrained tradi-
ed them to depart for the 'land-of-im-
er his earthly adventure. In 1605, a
worshiped as a deity, left the region of
which then was held by the French. The
French at the Serra da Ibiapaba.
urney to look for the Earthly Paradise,
a resurrected ancestor."

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

The next day, which was the day of exec
i.e. prisoners) were led to the Carbe, th
Leading them there, they play their accus
[EJ: a rope of cotton] to the end of some
went singing and dancing. Having arrived
from small trees, and extended its length
was pulled down to the middle of their bod
there embracing them and crying bitterly.
were chosen by these women, who had pre
ranks. And it is a grand hour to whoever
they will kill their enemies. That being d
principals, who gave it to the executioner
showing him the sword and pretending to
come for you to die and to avenge our frie
Thereupon the prisoner who stood rigid as
that he was well assured that his friends v
was lingering. These words finished, the
several blows, such as at the end makes h

ution, as soon as it was daylight, these (MJ:
e square where they would end their lives.
tomed instruments, carrying the Maussorent
small trees. Those who accompanied them
at the said place, they took the Maussorent
, and that which they had around their necks
lies, leaving their arms free. Their wives wer
As soon as swords were taken by those who
epared them, all clung to them, standing in
holds them. That is a prophecy to them that
one, one presented the sword to one of the
. After he received it, he went to the prisoner
[246] hit him while saying: "The time has
nds who were murdered by you and your friend
s a rock, told him that he was not afraid to die,
would have vengeance on his death although he
executioner hit him at an angle--rendering
im fall on the ground. And at the end to have

681

681 SANCTIONS--incidence and distribution of the major types of sanctions; cap
punishment (e.g., hanging, decapitation, strangling, burning, dismemberin
corporal punishment (e.g., flogging, mutilation, torture); property sanctio
(e.g., damages, fines, confiscation); public humiliation (e.g., ridicule, pil
deprivation of civil rights (e.g., enslavement, outlawry, imprisonment);
theory of sanctions; systematization of sanctions (e.g., wergild, criminal
codes); purpose of sanctions (e.g., compensation, punishment, prevention);
penology; recipient of fines, damages, confiscated property (e.g., state,
injured party); etc. See also:

Formal justice 69
Informal justice 6
Social control 626
Prisons and penal labor 6

eriarte--19 [3] F-2 (1662) 1874
337, 684

vife is adulterous against their wishes, they a
s.

re able to sell her in exchange for

bbeville--328v
684

one of their women is caught in adult
ce is not administered publicly, but b

ery, she must die, or be sold as a slave.
y acts in private.

7: Evreux--48-56
116, 567, 684, 837

different ways, either painted or i
obtain because they are fairly expe

With the children of the house th
live very freely in captivity.

(1611-13) 1864 Tupinamba-

n feathers when they can get them, being difficult to
ensive.
ey behave as if they were brothers. In short, they

7: Evreux--48-56 (1611-13)
116, 567, 684, 837

The war prisoners cannot have sexual intercour
penalty is being shot with arrows on the spot. The
thrashed and sent back to her parents. This was c
as when among us a lady has an affair with a valet.

Girls are not despised for being promiscuous, a
but as soon as they have [49] accepted a husband ,
being insultingly called patakere [AM: prostitutes]
husbands who may kill, thrash, or repudiate them.

[AM: Yves d'Evreux tells the story of the wife o
slave, who more or less forced her. She was surp
her parents and wanted to kill the slave. [50] Later
was very reluctant to whip her as he was ordered t
[52] Slaves, men or women, cannot marry without
and woman have to stay together and the children c
The Tupinamba, as a rule, marry the women slave
sisters to the young prisoners, in order to increas
the kitchen. . . . [53]

The slave girls who remain unmarried do as the
to such and such a man; but the master cannot prev

se with their master's wife. The
woman culprit was either killed or
onsidered a great shame, as great

as long as they remain unmarried,
if they yield to somebody else,besides
they are at the mercy of their

of a chief who had intercourse with a
prised by her husband who took her to
r on her husband took her back and
to do by the French. Summarized]
their master's consent. The man
of such a union belong to the master.
es and give their own daughters or
e their household and take care of

y please unless their masters object
vent them.... since they may tell him

7: Evreux--48-56
116, 567, 684, 837

to be devoured by the birds...if by c
dragged by their feet across the bush

They have a great many privileges
Tupinamba, without running away; co
parents because of the gentleness wi
They are never shouted at or molest
with many things in them that are no
sympathy for them and when they see
cry. If they complain of the French
If they run away from the French, th
visit them there and the girls go to s
going on, advising them as to what th
capture them even with twenty men.
their countrymen....

[AM: Father Yves d'Evreux had a
if he should become a Christian he w
not care whether he was eaten or not
"but, I should be sorry to die in my
dances and drinking, and not to be ab

hance they are found dead in their beds, they are
n and their skulls are smashed. . . .
s which induce them to stay willingly with the
onsidering their master or their mistress as actual
th which they are treated when doing their duty.
ed in any way, they are never beaten. They bear
t [55] against the custom. They feel a great
e that the French are rough with them, they would
they believe them and give credit to their sayings.
ey hide them, they feed them in the woods, they
leep with them, telling them everything that is
ey have to do. Therefore, it is very difficult to
They never act that way with slaves belonging to

captive whom he reminded one day of the fact that
ould not be eaten. The Indian answered: that he did
, because when you are dead you do not feel it]
bed and not as an important person in the middle of
le to take revenge before dying on those who are to

Magalhães de Gandavo--86-87 (1576) 1922
721, 682, 627

e war they carry on today amongst themselves was n
toms nor on account of greed or self-interest, but be
had happened to kill another, as occurs today (for th
have said, having absolutely no superior whom they
dead man formed a league against the killer and his
ther with such hatred that they became divided into d
es, as they are today. In order that these dissensio
might the better keep peace among themselves and
mies, they decided to put an end to them [the dissens
edy: when it does happen that one kills another, the
rt over him and then drown him in the presence of al
d man are satisfied and both parties remain in friend
rule is voluntary and is not enforced with rigour,[87]
, nor does every one wish to follow this proceeding,
ding themselves into clans and rising one against the

not caused by conflict of laws or
ecause at some ancient date some
ney are very revengeful and live,
obey and fear); the relatives of
tribe, and they pursued one
ifferent bands and remained en-
ns might not spread, and that
become stronger against their
ions] by means of the following
relatives of the assassin hold
l. In this way the friends of the
lly relations as before. But as
and no one is under judicial obliga-
they soon get into the way of
other, as has been said."

6: Abbeville--172-175
116, 266, 684

[MC: An account of a woman slave
chief to free and marry. Shortly after
with another Indian and was brought to
was under the influence of the wine Ac
had one of his children kill her, and s
membered her body, and they said tha
lage of Carnaupio. When the French h
two of the French on the appointed day
to the other to announce to the Indians
country) the case of Iapy Ouassou. Af

of Iapy Ouassou whom the French persuaded the
he had freed her, she was caught in adultery
him when he was feasting in another village and
aiou which was then in season. On the spot he
everal Indians especially several old women dis-
t some parts would be carried to hide in the vil-
eard of it they determined to punish the chief; so
went one to one end of the village and the second
in a loud voice (according to the custom of the
ter a long harangue he was pardoned.]

7: Evreux--48-56
116, 567, 684, 837

eat me. Whenever I remember tha
country and that my father was fear
to him when he went to a carbet (me
being painted and no feathers attach
important people [grands] of my cou
pecially when [56] I remember that
country. I was taken to Comma and
me dearly and I regret being alive.
dopted as a son by his master and n
referred to them with great affectio
planning to do the same with him ju
the trouble to visit him at our place

Prisoners have other privileges.
even the daughters of their masters
they retire to small cabins in the w
order to prevent being slightly blam
girls of good birth. But even this n
laughter than dishonor.

Prisoners go freely to drinking p

t I am the son of an important man [grand] in my
ed and that everybody gathered around him to listen
eeting in a hut). Now I see myself a slave without
ed to my head, my arms, around my wrists, as the
ntry are decorated, then I want to be dead, es-
I was captured as a child with my mother in my
l there I saw my mother killed and eaten. She loved
"...After his mother's death the boy had been a-
nistress and he used to call them parents. He always
n though they had eaten his mother and had been
st before we arrived on the island. His masters took
, though they lived more than fifty miles away.
They can court unattached girls without any danger
, provided they are willing to be true....However
oods where the girls meet them at a set time in
ned for having intercourse with slaves, for they are
noral reprobation is so light, that it provokes more

parties and public dances, dressing in a thousand

16: Anchieta--256-257
116, 684, 837

I never saw nor heard of a husband killing one
may thrash the adulterer if they can, and he d
done. It is different if the betrayed husband i
or courageous brothers of whom he may be af
great chief of Rio de Janeiro, naturally cruel
French, ordered that one of his twenty wives,
tied to a post and have her stomach cut out wi
was his own nephew, stayed away for a while
probability to have been a lesson taken from t
out such deaths, because no Brazilian Indian
The same, or worse, they do with great ease
sider these to be legitimate wives for fear of
diba, big chief of Pirantininga, who stabbed o
[257]; and another Indian of the village of Ma
club because she went around with other men,

: of his wives for adultery; at the most they
loes not complain for he knows what he has
s a great chief, or if his wife has no father
raid: thus, I was told that Ambirem, a
and blood-thirsty, and a great friend of the
who had committed adultery, should be
th a butcher-knife; and the adulterer, who
in fear of death. But this appears in all
he French, who are accustomed to dealing
would normally inflict such a punishment.
to their concubines, for they do not con-
quarrels arising, as happened with Taman-
ne of his concubines, a slave taken in war
ranhaya knocked his concubine down with a
or at least because he thought she did so.

very clearly: "Why don't you take us as

Slaves must bring their fish and game
mistress' feet. He or she after having
eat.

They cannot do anything on behalf of s
master, otherwise the goods could be re
to the slaves.

They are not allowed to leave the hut
infraction is punished by death. They ha
Tupinamba it is a matter of indifference
the palm walls.

They must not attempt to run away, o
them: they have to be eaten. They then
community, and therefore when a fugitiv
[54] go to meet him shouting to those wh
we want to eat him." They strike their
in a certain tone: "We shall eat him, we

If they die a natural death and are thu
is to say, killed in public and eaten, jus
to the woods, where their skulls are sm

wives since you don't want anybody to love us."
and deposit everything at their master's or
selected what they want, give them the rest to

someone else without a previous word from their
taken as something which belonged legitimately

through the walls made of pindo or palm branches,
ave to pass through the door, though for the
whether they pass through the door or through

therwise if they are retaken it is the end of
no longer belong to the master, but to the
e is taken back to the village, the old women
o bring him back: "He is ours, give him to us,
mouths with their hands and shout to each other
e shall eat him. He is ours."...
s deprived of the honor of dying in battle, that
t before they breathe their last, they are dragged
ashed and their brains spilled. The body is left

68

84

701

MILITARY ORGANIZATION--purpose of military organization (e.g., defense, internal police, prestige); composition of the armed forces in peace and war; standing army and navy (e.g., size, disposition, state of preparedness); eligibility and liability for military service (e.g., age and sex qualifications); status of warriors (e.g., prerogatives, disabilities); military leaders (e.g., qualifications, mode of selection, authority, functions); extent of differentiation of military from political organization; coordination of armed forces (e.g., of a war party, an army, a complex military establishment); hierarchical organization (e.g., gradations in rank, chain of command); system of payment, promotion, and retirement; furloughs and leave; special organizations (e.g., military societies); etc. See also:

Prestige and mobility 55
Political organization 62, 63, 64
Military technology and equipment 71
Leadership traits 187

6: Abbeville--288-288v
116, 701, 721

They select as a chief
leadership. This one goe
them how they must equi
explains to them how imp
cowardice or timidity the
a gallant and war-like on
so many of their enemies
give them such courage t
and other provisions nece
been warned....

the one whom they esteem to be the most gallant and expert in
es around to the huts exhorting them to go to war and telling
themselves and the provisions which they need to take. He
ortant it is to be virtuous, and they express the fear that by
y might lose the honor and reputation of their nation, which is
e, thanks to the courage of their ancestors, who killed and ate
. These speeches, which sometimes last three or four hours,
nat they do not fail to prepare their [288v] weapons, their flour
ssary for war, and they gather from all the villages which have

8: Soares de Souza--309-310 (
116, 622, 701

In each Tupinamba village there is a chie
because of the confidence which they have
time every one does what he wants. A ch
known as such. He must have a large fam
will help him till his fields. When they n
tives, close or distant. The chief is the
chooses the place for building a village..
be a man of age and well related so that t
him.

1570-87) 1851 Tupinamba

f whom they follow in war and they obey him
e in his courage and experience. In peace
hief must be a man of courage and must be
nily and be liked by it, so that his relatives
nake a clearing they are helped by their rela-
first one to put his hand to the work. He
.. In each village there is a chief who must
hose who come to the village will respect

8: Soares de Souza--310
116, 361, 712

behind the stockade they build a wall c
the first palisade would be still in a p
enemy may get confused and they migh

of wood with salients so that the enemies forcing
osition for them to attack. When retreating the
nt be able to shoot at them and defeat them.

20: Heriarte--17-18 F-2 (
116, 881, 582, 701, 595

Warriors are selected in different wa

1. abalizar

others become such on account of their h
with their Tamaranas (a very frequent cu
ceremony, they fast for two moons, and
and hold a great song-fest, celebrating w
been made a warrior they put in a high-
possible for him to descend, and there h
ing given a little beer on descending, and
of a jaguar (of which there are many in t
number of blows upon the head, the face,
of the eldest makes him a gracious prese
dance is held, and he is made a warrior,
is able to take many wives, with knowled
and the rest concubines.

1662) 1874 Tupinamba

ys: sometimes the chiefs choose (1) them,

aving killed many men and broken their heads
ustom among them). After having undergone this
at the end of this time they rejoin their tribesmen
ith beer, and everyone drinks; and he who has
strung hammock, in such a way that it is im-
e stays for three days without food or drink, be-
with a cape made from the skin of an onça, or
nese parts); upon his return they deal him any
and the whole body; and, this being done, one
nt, and then they give him a woman, and then a
and as such is well regarded among them; he
ge of which [18] the first is the principal wife

712

MILITARY INSTALLATIONS--defensive fortifications; harbor and coast defenses (e.g., coast artillery emplacements, antisubmarine nets); radar and antiaircraft installations; military camps and posts; arsenals; naval stations and bases; military airfields; missile bases; construction, maintenance, and distribution of military installations; etc. See also:

Construction trades 33
Settlements 36
Civilian airport facilities 508
Antiaircraft defense units 704
Organization of coast guard and naval shore stations 706

1: Staden--133
116, 712

"The savages fortify
which they first split a
they build so thickly th
there through which th
stakes, which they set
sufficient for a man to
to set up the heads of t

(1553-54) 1928 Tupinamba

their huts as follows. They make a stockade of palm trees,
nd then set up to a height of about nine feet (1 1/2 fathoms). This
at no arrow can pierce it, but they leave little holes here and
ey can shoot. Outside this stockade they build another of high
up close together, but so that the space between them is not
creep through. Among certain of the savages it is the custom
he men they have eaten on the stockade at the entrance to the huts."

8: Soares de Souza--310
116, 361, 712

When a chief founds a village, he alw
will air the houses. Also there must
suitable for plantations. When the si
chief makes a very long house, thatc
of the village are also long and situat
they dance and have their meetings..
the thatching rot, which occurs after
as soon as the rain passes through th
houses but for the wall posts. The h
The chief occupies his quarters first
bines, isolated servants and some o
other occupants of the house go to the
They cannot move from there, with t
marry, to the quarters of their wives
er which they call juráos on which t
which are cured by the smoke and do
houses... If these villages are near
war, they build a strong stockade wit

ays looks for some hill, exposed to the winds which
be water nearby and the land around must be
te is selected with the approval of the old men, the
hed with palms called pindoba. The other houses
ed so as to have a square plaza in between. There
.. They stay in these villages until the leaves of
three or four years. They shift to another place
e thatching. There are no compartments in these
ousehold quarters are in between these posts.
where he settles with his wife, children, concu-
ld women who serve him. In the same way the
ir allotted quarters, each household in its place.
he exception of the young men who go, after they
s. They put over these wall post poles tied togeth-
hey keep their cooking utensils and their vegetables
not rot. People settle likewise in the other village
the frontier or in places where there is danger of
h its doors and embrasures. At about 20 feet

685

ROPERTY OFFENSES--definitions of and penalties for stealing (e.g., theft, aching, robbery, burglary, fraud, embezzlement); definitions of and punish-ent for property damage (e.g., trespass, arson, malicious mischief); etc.
e also:
Property . . . . . 42 Banditry 579

7: Evreux--75
116, 685, 578

They never steal from eac
suspended from the posts an
from the French. They call
great insult to them that they
and menondere double whore
worst thing that can be said.

(1611-13) 1864 Tupinamba

ch other and all their belongings are exposed to everyone,
d joints of their huts. . . . Now they have learned to steal
stealing monda and a thief is mondaron. This is such a
change color when it is used; just as to call a woman thief
, which is different from simple whore patakuere, is the
You are rewarded in kind when you call them thieves.

CONTINUED
ON
NEXT FICHE

CONTINUED
FROM
PRECEDING
FICHE

8: Soares de Souza--
116, 361, 712

If these villages are
build a strong stocka
stockade they build a
palisade would be sti
get confused and they

near the frontier or in places where there is danger of war, they
de with its doors and embrasures. At about 20 feet behind the
wall of wood with salients so that the enemies forcing the first
ll in a position for them to attack. When retreating the enemy may
might be able to shoot at them and defeat them.

1: Staden--61 (1553-54) 1928 Tupinamba (-L
116, 721

"It was necessary for us to keep particular watch at two seasons of the year, especially when the savages go forth to make war on their enemies. Of these two seasons the one occurred in the month of November, when certain fruit which they call in their language Abbati became ripe, from which fruit the savages make a drink called Kaa Wy. At the same time they gather a root called mandioca which they mix with the fruit when it is ripe to make the drink. This drink is made ready against their return from war so that they can enjoy it when they eat their enemies, and they make merry for a whole year when the time of the Abbati arrives. We had also to look for attacks in the month of August when they go out to catch fish. The fish at this season ascend into the fresh water which flows into the sea, in order to deposit their spawn. The name of this fish in the savage tongue is Bratti, (39) but the Spaniards call them Lysses. At this season

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"39. Bratti (Portuguese Tainha) were apparently a species of white mullet. The writer of the anonymous Treatise of Brazil (1601) in Purchas (reprint), XVI, p. 485, says 'a fish called Tainhas and a great multitude, and it hath beene tried that the Tainha beeing fresh and laid to the stinging of a Snake is another Unicorne.'

6: Abbeville--287v-288 (1611) 1614 Tupinamba
116, 721, 623

In all their enterprises they are led by the old men's council. These old men are those who have behaved bravely in war since childhood. [288] Before the meeting everyone drinks and smokes to his heart's content. After they have drunk, whatever the old men decide for or against war, is obeyed by the younger ones.

1: Staden--61
116, 721

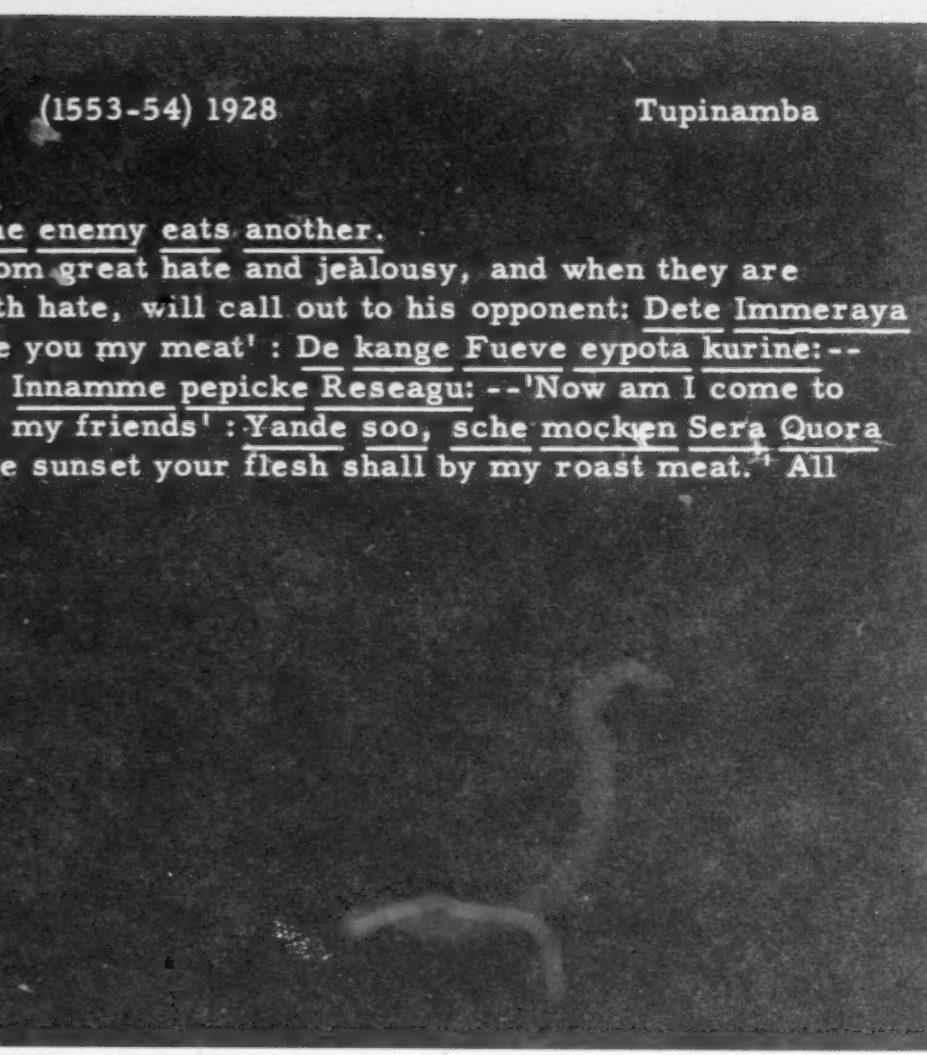
the savages are accustomed to sally fort
with food. They catch the fish in small
they take them home and roast them, an
Kui."

th to make war, so that they may be well supplied
nets and shoot them also with arrows. Then
d make a meal from them which they call Pira

1: Staden--152
116, 266, 721

"Why on
This they do, not from hunger, but fr
fighting with each other one, filled wi
Schermiuramme, heiwoe:--'Cursed b
'To-day will I cut off your head': Sche
take vengeance on you for the death of
Ossorime Rire etc.:--'This day befor
this they do from their great hatred."

ne enemy eats another.
om great hate and jealousy, and when they are
th hate, will call out to his opponent: Dete Immeraya
e you my meat' : De kange Fueve eypota kurine:--
Innamme pepicke Reseagu: --'Now am I come to
my friends' : Yande soo, sche mocken Sera Quora
e sunset your flesh shall by my roast meat.' All



713

DNANCE--specialized military weapons; description of complex weapons
g., small arms, artillery, poison gas, flamethrowers, torpedoes, mines,
mbs, rockets); description of accessory equipment (e.g., cavalry gear,
mounts and carriages, armor, range finders, ammunition); ordnance
cks; etc. See also:

tomic energy 378
nspecialized weapons 411
Riding gear 492
Ordnance manufacture 719

1: Staden--154
116, 726, 713

"I heard als
from their st
fires when th
when the smo
believe. For
buco) .... We
left us, and a
do so. Where
drive us out w

so, but did not see, that when they choose they can drive their enemies rongholds by means of the pepper which grows there. They make great e wind is blowing, and throw the pepper into the flames, and they say that ke strikes the huts, the inmates have to evacuate them, which I can well I was once with the Portuguese in a province called Brannenbucke (Pernam- were stranded with our ship in the shallows of a river where the tide had company of savages came up, intending to capture us, but they could not eupon they threw down heaps of wood between us and the boat, and tried to vith the pepper fumes, but they could not ignite the wood."

1: Staden--154 (15
116, 411, 713

"They use bows, and the points of their a
and bind to the arrows. They fashion them
Tiberaun and catch in the sea. Also they ta
it to the arrow and set fire to it. These ar

553-54) 1928 Tupinamba

arrows are made of bone, which they sharpen
also of the teeth of a fish which they call
ake cotton, and mixing it with wax, they bind
e their fire-arrows."

714

AND ACCOUTERMENT--military garb (e.g., hair style, body
dy painting, amulets and charms, uniform); description of personal
(e.g., canteen, haversack, helmet, gas mask, first-aid kit, shields);
(e.g., according to rank, between different corps and services, be-
de and field uniforms and equipment); etc. See also:

accessories	29	Military medals and badges	703
	30		

1: Staden--154
116, 714, 725

"They use also
set sharpened th

(1553-54) 1928 Tupinamba

o shields made of bark, and others of the skin of wild beasts, and they
orns in the ground, which they use like our foot-traps."

l: Staden--152-153
116, 787, 721, 828

" Of their plan of campaign when
When they desire to make war in a
take counsel how best to achieve thei
so that the men may arm themselves
fruit as the date of their departure,
year. They also fix their expeditions
in their tongue, and the spawning tim
with canoes and arrows, and lay in s
they enquire of the Pagy, their wise
will say 'Yes,' but will warn the enq
their foes. [153] If many dream that
victory. But if it is their own flesh
they had better stay at home. If thei
prepare much drink in the huts after
Tammaraka, each one beseeching his
they set out, and when they draw nea
attack, the chiefs once more direct t

they set out to invade their enemy's country.
n enemy's country the chiefs gather together and
r purpose, all which they make known in the huts,
. They name the time of the ripening of a certain
for they have not the art to reckon by the day or
s by the time of the spawining of a fish called Pratti,
e they call Pirakaen. Then they equip themselves
tores of dried root-meal called Vy-than. After this
men, whether they shall return victorious. These
uirers to note well their dreams when they dream of
they are roasting their enemy's flesh that signifies
which they see in the pot, that is an evil omen and
r dreams are propitious they arm themselves and
which they dance and drink with their idols, the
s idol to assist him in catching an enemy. Then
r to the enemy's country, on the night before the
heir men to remember their dreams."

14

721

INSTIGATION OF WAR--frequency of war (e.g., common, rare, unknown); military preparedness; scale, severity, and duration of wars; small-scale military operations (e.g., raids for slaves or cattle, headhunting, privateer conception of war (e.g., as glorious, as holy, as wrong but inevitable, as l debilitating than peace); prevalent motives for waging war (e.g., vengeance self-defense, aggrandizement, prestige); predominance of offensive or defe sive warfare; material gains through war (e.g., booty, trophies, slaves, women, mercantile advantages, territory); decision as to war (e.g., delibe tions, negotiations); methods of initiating hostilities (e.g., challenges, declarations of war, attacks without warning); etc. See also:

Ethnocentrism 186
Cannibalism 266
Prestige 554
Riots, piracy and banditry 579
Feuds 628
International relations 648
Revolution 669

5: Léry--542-543 (1557-1558) 1906
116, 537, 622, 721

"But the manner whereby our Tououpinambaultii a warres, is this, as much as I could observe. Altho among them, but are almost equall in dignitie, yet t also was most exactly in former times observed by and reverence the elder sort whom they call Peorer things: therefore in everie Village no contemptible unto them. These occasions being offered, either w hanging beds, exhort the rest with these, or the like

What (say they speaking by turne, without interru who not only fought against so many enemies, but al them, an Example unto us, that wee should perpetua wee suffer our Nation, which in former times was s that they could not in any sort indure their sight, to disgrace, that our enemies should assaile us by War we through our cowardize cause, that the Margaites wicked Nations) assault us first? Then that Orator with his hands, addeth these words with exclamation Conomiouassou Tan, Tan, &c. that is to say, My co men, wee are not so to doe: but rather let us prepa selves to death and slaughter, or avenge our people.

ssemble, being readie to goe to the
ugh they have no Kings or Princes
his is given them by nature (which
the Lacedemonians) that they admire
u Picheh, for their experience of
service and obedience is performed
alking or sitting in their Cotton
words.
tion of speech) were our Ancestors
so vanquished, slue and devoured
lly lye lurking heere at home? Shall
o great a terrour to all the rest,
be so much reproached to our great
re even in our owne houses? Shall
and Peros-ergaipa (that is, those
clapping his shoulders and buttocks
: Erima, Erima, Tououpinambaults,
untrimen, and most valiant young
re us for the fight and bequeathe our

6: Abbeville--288-288v
116, 701, 721

They select as a chief the one who
leadership. This one goes around to
them how they must equip themselves
explains to them how important it is t
cowardice or timidity they might lose
a gallant and war-like one, thanks to
s[illegible]any of their enemies. These spe
gi[illegible]hem such courage that they do n
and other provisions necessary for wa
been warned....

n they esteem to be the most gallant and expert in
the huts exhorting them to go to war and telling
and the provisions which they need to take. He
o be virtuous, and they express the fear that by
the honor and reputation of their nation, which is
the courage of their ancestors, who killed and ate
eeches, which sometimes last three or four hours,
ot fail to prepare their [288v] weapons, their flour
ar, and they gather from all the villages which have

5: Léry--542-543 (1557-1558) 1906
116, 537, 622, 721

With these Orations therefore of the elders, whic
houres, the hearers who most attentively hearken,
as one syllable, being increased both in strength an
everie Village, assemble as speedily as they may,
tudes. But before wee bring our Tououpinambaultii
with what Weapons they are furnished."

h sometimes are prolonged for six
so that they forget not so much [543]
d courage, speaking each to other in
at the prefixed place in great multi-
to the Battaile, wee are to declare

8: Soares de Souza--308
116, 721, 551, 177

Even after the Portuguese had popu
of people from the neighboring village
ties. The skull breakers took new na
village in revenge for the death of the
decorated with feathers in their guise
Portuguese who wanted the relatives
Portuguese were afraid that they migh
this was sufficient to prevent the mov

(1570-87) 1851 Tupinamba

lated the Rio Jaguaripe, there was a great meeting
s to break skulls on the plaza amid great festivi-
mes. These skulls were taken from a deserted
ir fathers and relatives. These skulls were
. There was a big drinking party organized by the
of the dead to get indignant and resentful. The
nt confederate themselves and attack them, but
e and to make the settlement secure.

8: Soares de Souza--307
116, 721, 166

A quarrel arose among the Tup
account of a girl who had been tak
consequence of that quarrel, the
rank, with the people of their vill
the middle of the bay. Many othe
with the inhabitants of the Paragu
city whose country they called Ca
even now they remember an islan
hid and where they laid in ambush
every day.

The Tupinamba who passed to
Tinhare and the coast of Ilheas.
now when so few are left, they ha
have the opportunity.

(1570-87) 1851 Tupinamba

inamba living in the region of the city of Bahia on
ten from her father and who was not returned. As a
relatives of the girl's father, who were of chiefly
ages, migrated to the island of Itaparica, which is in
r people joined them and they incorporated themselves
assu River. They waged war against the people of the
ramurê. They attacked each other every day and
d called do Medo (island of fear) behind which they
for the others canoes and they killed many of them

the island of Itaparica populated the Rio Jaguaripe,
They developed such a hatred for each other that even
te each other so much they kill each other if they

, (21, 152, 867

Their wars are caused by their foolish ide
cked by a thorn, they break it into a hundr
. To take revenge on lice, they bite them.
conciliation is impossible. Such an attitud
see them teaching their children how to s
hort them to revenge themselves on their e
emy. When they are taken prisoner they d
cape, but they anticipate death, which they

a of revenge without cause or reason... if
red pieces, as if the object had sensitivity
If they think that they have been offended
le is passed on from father to son. You
shoot with bows and arrows and they often
enemies, and to die rather than forgive an
o not believe that they should try to
regard as glorious and honorable.

"Of the Warre, Battailes, Fortitude, and Weapons
Religion.

Although our Tououpinambaultii Tonpinenquin mak
bordering Nations, after the manner of all the rest o
they contend not by warre to enlarge their bounds (fo
they need) or thinke of the getting of Riches, by the s
the conquered. For as they all confesse, they are p
then that they might most severely avenge the death
since taken, and devoured by the enemie. Moreover
tween certaine of these people, all of them agreeing
injurie is done, will perpetually thinke on the revengi
it is to be attributed to cowardise, if being brought i
him to escape unpunished: their enmities are so inv
that they can never be reconciled each to other."

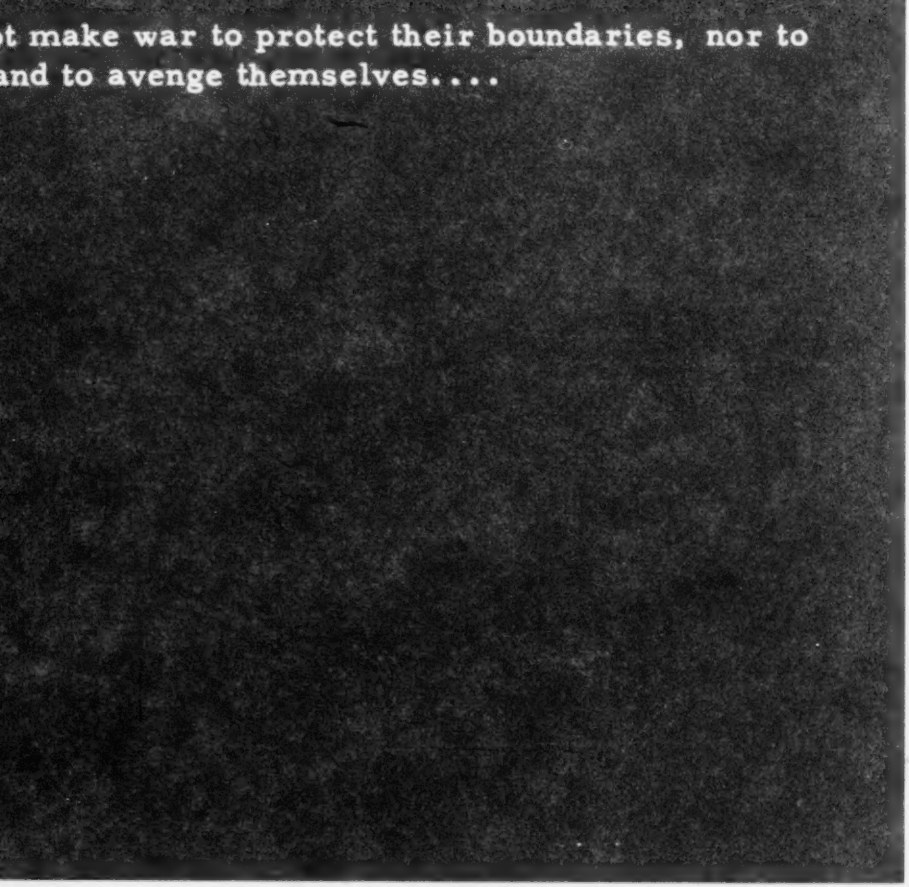
of the Barbarians: and of their

e immortall warre against divers
f the Barbarians. Notwithstanding,
r they possesse more Lands then
poiles, ransomes, and armes of
rovoked through no other affection
of their Parents and Friends long
, when war is first proclaimed be-
in this, that the enemie unto whom
ng of the same, and therefore that
nto their power, they suffer [542]
eterate, and of such continuance,

...This [MC: the impregnable position
age of the Maragnans, who finding thems
make war on all the others, while no one

n of the island] is what gives rise to the cour-
elves in such a secure place and the strongest,
dares attack them.

It must be known first that they do no
enrich their stores, but only for honor a


ot make war to protect their boundaries, nor to
and to avenge themselves....

12: Magalhães de Gandavo--97-99 (1576) 192
116, 721, 628

deeply affected by his death.' And from that day on,
and his name became renowned in the whole country.

that chief was always much feared
."

18: Anonymous--438 [3]
116, 554, 721

The greatest honor that can come to
this takes on more importance than [ac
killed others, in order that they might
they kill [someone]; and such names as
they have killed, so that they are most
them are held to be even more valiant.

one of them is to take an opponent in warfare, and
tual] killing, because many of those they take have
gain some name, which is taken anew each time
they have indicates the number of enemies that
honored and esteemed, and those that capture

12: Magalhães de Gandavo--93-94 (1576) 1922
116, 721

"These Indians are always at war with one another
them, nor will it be possible (they are so hateful and
greements among them by any method, save by means
the Fathers of the Company are little by little taming
The arms with which they fight are the bow and arrow
that it is a marvel for one of them to miss his mark n
They are extremely rapid in shooting, and especially
last degree against their adversaries. Whenever they
have victory assured, and that none of the company is
they say that they are going out to kill, without any oth
they believe that they can be defeated. Only a thirst f
spoils or any other interest, moves them frequently to
very great distances, through the mountains, the thick

and thus there is never peace among
vindictive) to prevent these disa-
of Christian Doctrine by which
them, as I shall relate farther on.
, and they are so skillful with these
o matter how difficult it may be.
daring in danger, and bold to the
go to war it seems to them they
destined to die; hence, on leaving,
ner talk or consideration; nor do
or revenge, without [94] hope of
go in search of their enemies at
ket, deserts and difficult paths.

12: Magalhães de Gandavo--93-94 (1576) 192
116, 721

Others are accustomed to go by sea from one region
canoas, (96) when they desire to make an attack near

"96. The origin of the word 'canoe,' which for man
American, is so interesting that it is worth while to
word probably resulted from the careless-[226]ness
transcribing a MS. of Columbus's Latin Letter misr
'small boat', as 'canoa,' because of the similarity in
understood was not translatable and was adopted to in
igines. Subsequent travellers to America introduced
The word became popular and spread rapidly over No
gions where there was Spanish or Portuguese contact
plorers."

to another in craft which they call
the coast."

y years was considered aboriginal
recall it at this time. This ghost
of a XV century scribe, who while
ead 'scapha,' the Latin word for
appearance. The word not being
ndicate boats of the American abor-
it among the American aborigines.
orth and South America in those re-
; and here it was noted by later ex-

12: Magalhães de Gandavo--97-99
116, 721, 628

the very man, he stretched himself out
As soon as he saw the opportune mo[illegible]ne
the palm thatch with which the house w
murderer whose head he cut off very s
pose. This done he seized the head an
this time had rushed up, hearing the st
ing that there were enemies about, sta
all ready on guard where he had left th
houses, and then they withdrew defendi
all the others rushed out against their
more. With this victory they retired to
The chief took with him the head of his
thing he did was to go to the middle of
head on a stake in the sight of all, spea
friends, that I have avenged the death o
the head of the man who killed him, I g
you wish: for up to now, you would hav
ed to you that this vengeance was delay
by reason of great affliction, I no longe

on the ground waiting for everybody to go to sleep.
nt to get his revenge, he very softly broke through
as covered, and entering went straight up to the
wiftly with a cutlass which he carried for this pur-
d rushed away to save himself. The enemy who by
ruggle and convulsions of the dying man, recogniz-
rted to pursue them. But as the chief's men were
em, they killed many as they came out of the
ng them-[99]selves as far as the ambush, where
pursuers with much impetuosity and killed many
their own land well pleased and very contented.
enemy, and upon arriving in his village the first
he square in the village where he impaled the
king these words: 'Now, my companions and
f my son, and have brought here before your eyes
ive you permission to weep for him as much as
e been right had you wept for me, because it seem-
ed through my neglect, or that having forgotten it
r intended to take it, I, who am the one most

14: Vasconcellos--CXXXV
116, 222, 721

Indians who have cashews on their
wage wars on account of these trees.

territory consider themselves fortunate and they

20: Heriarte--18 F-2
116, 721, 266, 567

They go to war, one nation against
may be neighbors and very close to o
hands of the conquerors, are slaves:
they were pigs, and the slaves either
in their brawls and feasts, they are k
at other times they marry them to th
these marriages, they call Apucazes
they were suckling-pigs, saying that

the other, for little or no reason; even though they
ne another; and the defeated ones who remain in the
and the dead are eaten roasted or cooked, as if
serve them or are sold to other nations and at times,
killed and eaten: these are called "slaves of the cord";
eir kinsmen, and the children forthcoming from
; the which they kill at an early age, and eat as if
they are the offspring of their enemies.

: Magalhães de Gandavo--86-87 (1576) 1922
, 721, 682, 627

'he war they carry on today amongst themselves was
stoms nor on account of greed or self-interest, but b
e had happened to kill another, as occurs today (for t
I have said, having absolutely no superior whom the
e dead man formed a league against the killer and hi
other with such hatred that they became divided into
nies, as they are today. In order that these dissensi
ey might the better keep peace among themselves and
emies, they decided to put an end to them [the dissen
medy: when it does happen that one kills another, the
urt over him and then drown him in the presence of a
ad man are satisfied and both parties remain in frien
s rule is voluntary and is not enforced with rigour, [87
n, nor does every one wish to follow this proceeding
iding themselves into clans and rising one against th

not caused by conflict of laws or
ecause at some ancient date some
hey are very revengeful and live,
y obey and fear); the relatives of
s tribe, and they pursued one
different bands and remained en-
ons might not spread, and that
become stronger against their
sions] by means of the following
relatives of the assassin hold
ll. In this way the friends of the
dly relations as before. But as
] and no one is under judicial obliga-
, they soon get into the way of
e other, as has been said."

12: Magalhães de Gandavo--97-99
116, 721, 628

"In the Captaincy of São Vicente, Jorg
that there was an attack on a village not
the assault they killed the son of the hea
well liked and beloved by all, there was n
tears and lamentations how sorry they w
affronted for not yet having taken vengea
the loss of his son, saying, that he wish
did.] Three or four months after the dea
necessary preparations, because it seem
purpose: and they all got ready forthwith.
ritory of his enemies (which was about th
the village in an ambush in which they co
as night fell, the chief [98] himself left t
in whom he had the most confidence, and
enemy, who had affronted him: and leavi
he began to spy about among the houses,
and from the conversation they held one
ing of the man who had killed his son; and
side of the house where the man was loca

e Ferreira being Captain at the time, it happened
far from the Portuguese settlement, and during
d-man of the village. And because [the son] was
o one who did not weep for him, showing with
ere for his death. But the father, ashamed and
nce, asked all those that loved him to conceal
ed they would cease their weeping; [which they
th of his son, he ordered his people to make the
ed to him a favourable and suitable time for his
And a few days later he led them into the ter-
ree days' journey) where they lay in wait near
uld do the most harm to their enemies: as soon
he company with ten or twelve selected archers
with them he went right into the village of the
ng them apart, alone with no one to follow him,
with great caution lest they should hear him:
vith another he soon learned the name and dwell-
l to complete his vengeance, he went to the out-
ted, and when he was quite certain that it was

26: Thevet--239-240 G-3
116, 266, 721, 726, 787

But to return to their [EJ: i.e. t
undertakes war, and takes with him
make a large straight path leading t
that once this route is established,
after having deliberated among them
to provide themselves with "battle f
all at once they disperse, traveling
or a snake cross their path, they qu
that such an encounter is a bad ome
arrive, than they go right back. Ar
they observe the footprints where th
They most often climb to the tree-t
they see smoke they are certain tha
surprise attack. They kill some of
Tapouys ever have a chance to take
more valiant than the Brazilians [EJ
Tupinamba.] see they are discovere
traveling in three or four days, the
the Tapouys take them, they do not
they capture them, they crack their

he Tupinamba] way of waging war--the most fearless
as many men as he can. But before leaving, they
o where they want to go. It is a belief, among them,
their course of battle will not be interrupted. Thus,
nselves to declare war on their enemies, they begin
lour" (farine de guerre). These preparations made,
[240] for days. If by chance they see a thorn
ickly cover up the path with brushwood as they believe
n. After returning to their land, no sooner do they
rriving at the Tapouy country--land of their enemies--
ey passed before; then follow them to the location.
ops in order to get a better view of the enemy. When
t it is the right location. They strike at dawn--a
the people and take others alive. If indeed the
up arms, they charge furiously. They are much
: i.e., the Tupinamba.] If they [EJ: i.e., the
d by their enemies, suddenly they will retire,
route that would have taken them a month to do. If
"keep them waiting in suspense". For, as soon as
skulls and leave them--without eating them. Ours

725

725 TACTICS--specialized tactics of ground, air, and naval forces; combined tactics; offensive tactical maneuvers; defensive tactics (e.g., trench warfare, use of underground installations); special tactics (e.g., parachute attacks, landing operations, raids in depth, tactics of resistance movements); etc.
See also:
Revolutionary tactics . . . . . 669 Unspecialized tactics 726

1: Staden--154
116, 714, 725

"They use also s
set sharpened thorn

(1553-54) 1928 Tupinamba

hields made of bark, and others of the skin of wild beasts, and they
ns in the ground, which they use like our foot-traps."

1: Staden--39-41
116, 726

When we saw that the savages
took in water and mandioca meal,
we had done."

desired peace we returned to our ship at Marin and
and the commander was much indebted to us for what

Thevet--239-240 G-3 (1555) 1928
266, 721, 726, 787

i.e., the Tupinamba] do not do that, as they eat (
solemnity, as we shall see in the following chapter.

their victims) with great pomp

thirty Moors and Brazilian slaves, the p
estimated to number about 8,000; we wer
rails to protect us.

The nature of our defenc
The settlement in which we were besiege
had made two forts out of trees, and thit
them. In addition they had dug pits in th
ready to attack us, and when we fired at
our shots. Indeed, they had invested us
ed the settlement [40] and fired arrows i
behind our defences. They used also ar
hoping to set fire to the roofs of our huts
caught us. We on our part had very littl
it was the custom to fetch daily or every
now we could not stir to get them.

When we saw that we were becoming s
Tammaraka (19) for provisions, but the
channel and had assembled on either sho
these obstructions, but about half way w

"19. Itamaracá, a well-known island

roperty of the settlers. The attackers were
re closely invested and had only a palisade of

es and how they fought against us.
d was surrounded by woods in which the savages
her they retreated at night or when we attacked
e ground, and here they lay hid during the day
them they dropped into the pits and so escaped
so closely that we could not stir. They approach-
nto the air, intending that they should fall upon us
rows bound with cotton and wax which they lit,
, boasting that they would eat us when they
e to eat, and what we had was soon finished, for
other day fresh roots to make meal or cake, and

hort of food we sent two boats to a place called
savages had thrown great trees across the
re to prevent us. We were able to break through
e ran aground. The savages could not reach us,
colonized by the Portuguese in 1535."

26: Thevet--251 G-3
116, 589, 721, 838, 867

I shall tell you about a woman, whose hus
who never wanted to remarry, because sh
relatives made any effort to avenge his dea
arrow and went out to war with the men; sh
darling children avenge the death of your la
other vengeance. It is possible because of
one thing is sure, I am strong, and brave t
band! " And because this woman did so mu
prisoners, among others one of the most b
to Seigneur de Villegagnon, was the daught
was left to the tribes and be killed like the
feminine acts, and taking on masculinity an
hair long as was the custom, adorned hers
and other things the men do. You would se
strings of bones, arms and legs of her ene
participated in the usual activities customa
caouyn, jumped and danced joyously all aro
spent the entire day drinking without eating
and his relatives. And having informed my

band had been seized and eaten by the enemy,
e said that none of her deceased husband's
th. For this reason she took the bow and
e took her children and said: "Kill, my
ıte father, since none of the others made any
the fact that I am not young and pretty. But
o avenge the death of your father, my hus-
ıch--she took several of her enemies as
eautiful girls in the country, who, according
er of a Portuguese captain and a savage, and
others who were sent there. Putting away all
ıd virility, the widow no longer wore her
elf with feathers, a wooden sword in her hand,
e hanging from the neck of this woman several
mies, tambourines made in their style. She
ry of the savages--having well feasted, drunk
ound the huts there where the older ones
, being served by the widows of the defunct
yself by being at such rituals, as willingly

26: Thevet--251 G-3
116, 589, 721, 838, 867

do the sailors, of these methods, I was tol
of youth, to animate it to walk heartily to
such an honor after they will be deceased.

d that it was done in order to raise the heart
war against their enemies with the hope of

726

726 WARFARE--wartime mobilization; departure of troops (e.g., public ceremonies, rituals for securing supernatural aid, exhortations to bravery); military expeditions (e.g., marching, scouts, protection of flanks and rear, camping, mounting of guards, foraging, billeting); types of combat (e.g., skirmishes, surprise attacks, assaults, pitched battles, siege operations); joining battle (e.g., choice of time and place, ritual preliminaries and precautions); deploying and coordination of forces; special characteristics of naval and air combat; military conventions and rules of war (e.g., flag of truce); personal encounters (e.g., duels between champions); termination of combat (e.g., after first casualty, after desperate last stand); tactical withdrawals; flight and pursuit; surrender; etc. See also:

Religious practices 78
War songs 533
International law 648
Organization of army or war party 701

1: Staden--39-41
116, 726

[AW: This accoun
remainder of the
the savages who i
them, and the con
Garasu, (18) five
by the savages.
an attack from th
Accordingly we
small boat. The
The defenders nu

"18. Iguarassú
by Coelho on the
the Caetés, a war
On the occasion n
allied to the Port
(reprint), XVI, p
Pernambuco.' "

3 Tupinamba-2

ortuguese would also then be going
ages, their allies, intended to attack
lly during the voyage whether they
er them I said 'Yes.' I also told
e lay at the place called Uwattibi,
are as large as a good-sized pike.
lked much to me and asked me many
over the bodies of dead men. Now
by water to a river called Paraibe,
ve reached the enemy country, and
ter, had in fact happened.
preparing for the attack, we hid
by the Portuguese S. Sebastian,
nyan Bebe, went to and fro in the
close to the enemy country, and
t, and that all were to see to it that
ing, the men danced with their idols
my master laid himself down he
took no account of dreams which

1: Staden--104-10
116, 726

are delusions. H
At daybreak th
they recounted th
idols, and that da
close to the enem
place called Mey
in my mind, and
Kange, but that v
make my escape,
As we were co
an island, and th
and we hid ourse
but they became
rowed after them
up with them. T
I knew them all
tized, and amon
Domingus de Pra

"56. For the

nt of Indian warfare dates from Staden's first voyage to Brazil. The material extracted refers to his second voyage.] "It so happened that nhabit this place rebelled against the Portuguese who had enslaved nmander besought us for the love of God to occupy a settlement called miles from the harbour of Marin where we lay, which had been attacked The people at Marin were powerless to help the settlers, for they feared e savages.

set off to Garasu with forty men from our ship, travelling there in a settlement lay in an arm of the sea which extended two miles inland. mbered some ninety Christians under arms. To them might be added

---

, which means a big canoe. It was one of the first factories founded river of that name. Sir Richard Burton describes these savages as rlike and cannibalistic tribe inhabiting the sea-board of Pernambuco. nentioned in the text they had risen against the Tabayarás who were uguese. The writer of the anonymous Treatise of Brazil (1601), Purchas . 442, speaks of the 'contrarieties' between the Caetés and 'them of

e then bade me speak to my God so that they might take many prisoners. e chiefs gathered round a cauldron of stewed fish, and while they ate eir dreams, in so far as they were propitious; others danced with their ay they elected to set out for a place called Boywassu Kange, which was ny's country, where they would rest until evening. When we left the enbipe, where we spent the night, the savages enquired of me what was I said at a venture that the enemy would meet us close to Boywassu ve had nothing to fear; and it was my intention at Boywassu Kange to for it was only six miles from the place where I had been captured. basting along we saw a number of canoes approaching us from behind he savages called out: 'Here come our enemies the [106] Tuppin Ikins,' lves behind a rock so that the others might pass without observing us, aware of us and commenced to row in the direction of their home. We as swiftly as we could, and gave chase for four whole hours until we came There were five canoes full of men, and they all came from Brikioka. . In one of the canoes were six mamelukes who had been bap- g them were two brothers, one called Deigo de Praga, the other ga, (56) who defended themselves stoutly, one with a gun, the

---

De Praga family see ch. xv."

but they threw down dry wood from t
ing to set fire to it and to burn the p
of the boats. They did not succeed,
we reached Tammaraka in safety an
return voyage, but once again the sa
the channel as previously, and were
partly felled two trees and had tied t
like a hop plant but is thicker. They
passed to pull the ropes so that the t

The first tree, as we broke throug
us in the water, and as we passed th
to come to our assistance. Then the
settlement should not hear us, for th
and our companions could not see us
heard us if the savages had not raise

At last, however, we reached the
saw that they could do nothing they m
had endured almost for a month. Se
a man.

heir camp between the boats and the shore, intend-
epper which grows there, and thus to smoke us out
however, and in the meantime the tide returned and
d replenished our stores. We then set out on our
vages sought to stop us. They had thrown trees into
waiting in the shelter of the shore. They had also
hem at the top with a plant called Sippo, which grows
made fast the ends in their camp, intending as we
rees might fall and crush our boats.
h, fell towards their camp, the second fell behind
rough we called to our companions in the settlement
savages set up a great shout so that the men in the
ere was a thick [41] wood between us and the camp,
although we were close to them and they could have
d their shouts.
settlement with the victuals, and when the savages
nade overtures for peace and withdrew. The siege
veral of the savages were dead, but we had not lost

1: Staden--62-64
116, 726

"I had a savage man for a slave of the
it was my custom to make expeditions
It fell out after a time that a Span
of Sancte Maro, a distance of about fi
and with him came also a German cal
Eobanus Hessus. He had been station

"40. This was Helius Eobanus Hessu
Hesse. He died 6 October 1540 at Ma
a roving disposition, was born in 1529
was engaged as a clerk in a sugar pla
for some years. In 1565 he led a troo
the assistance of Estacios de Sá again
mained at Rio. See G. Schwertzele,
tzionzeit. Halle, 1874; G. Krause, H

tribe called Carios who caught game for me, and
with him into the forest.
iard from Sancte Vincente came to me to the island
ve miles, and was with me in the fort where I lived,
ed Heliodorus Hessus, (40) son of the deceased
ed in the island of Sancte Vincente in an Ingenio

s, humanist, born 6 January 1488 at Bochendorf in
rburg. His son Heliodorus, who early developed
, and in 1548 he left Europe for Brazil, where he
ntation near San Vincente. He was lost sight of
op of 'Mamelukes' and Indians to Rio de Janeiro to
ast the French, after which he seems to have re-

H. E. Hessus, ein Lebensbild aus der Reforma-
I. E. Hessus. Gotha, 1879.

WARFARE--wartime mobilization;
monies, rituals for securing super
tary expeditions (e.g., marching,
ing, mounting of guards, foraging,
mishes, surprise attacks, assaults
battle (e.g., choice of time and pla
deploying and coordination of force
combat; military conventions and r
encounters (e.g., duels between ch
after first casualty, after desperat
and pursuit; surrender; etc. See a

Religious practices . . . . . .
War songs. . . . . .

departure of troops (e.g., public cere-
natural aid, exhortations to bravery); mili-
scouts, protection of flanks and rear, camp-
billeting); types of combat (e.g., skir-
, pitched battles, siege operations); joining
ce, ritual preliminaries and precautions);
s; special characteristics of naval and air
rules of war (e.g., flag of truce); personal
ampions); termination of combat (e.g.,
e last stand); tactical withdrawals; flight
lso:

78 International law. 648
533 Organization of army or war party 701

1: Staden--104-107
116, 726

other with a bow and arrows. These t
whole hours. But when their arrows w
captured them, and some were knocke
were unhurt, but two of the six mamel
the Tuppin Ikin, among whom was one

wo alone kept our thirty canoes at bay for two
vere exhausted the Tupin Inba fell upon them and
d on the head at once or shot. The two brothers
ukes were badly wounded, as were also several of
woman."

1: Staden--153
116, 726, 828

"I accompanied them in one of thei
they intended to attack, when we were
and down in the camp, telling the men
the young men to set off at daybreak t
the food was cooked. Then the chief
were all seated upon the ground in a c
their dreams, that is, such dreams a
merry with the Tammaraka [ARH: ra
attack at dawn."

(1553-54) 1928 Tupinamba

: expeditions [ARH: of war] and on the night before
e close to the enemy's country, the chief went up
n to note well their dreams that night, and ordering
o hunt for game and catch fish, which was done, and
summoned the other chiefs to his hut and when they
circle he gave them to eat, after which they all told
s were favourable, and then they danced and made
ttles]. They spy out the enemy's huts at night and

1: Staden--153
116, 726

"They shoot very rapidly and send
alight."

(1553-54) 1928 Tupinamba

d fire-arrows into the enemy's huts to set them

"....they took me with them. [AW: on a v
each canoe carrying eighteen men more or
dols by dreams and had committed other f
custom, and they were all much puffed up.
bourhood of Brikioka, where they had captu
orest close by, and take back those who fe
It was now about the 14th day of August i
tated before, it is the custom for the fish
Spanish Liesses, and in the savage tongue
vaters in order to spawn there, and this s
At this time the savages go forth to war, b
eating the fish by the way, and on the journ
back they travel as speedily as they can.

"55. See note 39 [page 61]."

war party] There were thirty-eight canoes,
less. Certain of them had enquired of their
ollies concerning the expedition, as is their
Their intention was to make for the neigh-
ured me, and to conceal themselves in the
ll into their hands.
n the year 1554. At this time, as I have
which is called in Portuguese Doynges, in
Bratti, (55) to leave the sea for the fresh
eason of the year the savages call Pirakaen.
oth they and their enemies, catching and
ey out they travel slowly, but on the journey

1: Staden--153 (1553-54) 19
116, 726

"They attack with loud yells, stamping on the
made of gourds. They all carry cords bound abo
oners, and adorn themselves with red feathers s
from their foes."

ground, and blowing blasts upon trumpets
out their bodies to make fast their pris-
o that they may distinguish their friends

ere they make sugar. This Ingenio belonged to
Heliodorus was his clerk and manager. (Ingen
ere sugar is made.) I had had dealings with this
s shipwrecked with the Spaniards I found him in
owed me much kindness. He came to see how I
ance that I was sick.

The day previously I had sent my slave into th
go on the following day to fetch it so that we mig
ere is little to be had except what comes out of t

As I was going through the forest I heard loud
vages are accustomed to utter, and immediately
vards me, surrounding me on every side and sh
ws. Then I cried out: 'Now may God preserve

. Giuseppe Adorno. The Adornos belonged to a
Brazil and founded a sugar factory at S. Vincent
a hundred. In 1598-90 he established the Carme
Rio de Janeiro [R. B.]"

a Genoise named Josepe Ornio, (41)
io is used to designate the houses
Heliodorus previously, for when I
the island of Sancte Vincente and he
was situated, for he had heard per-

e forest to hunt for game, intending
ht have food, for in that country
ne wilderness.
yells on either side of me, such as
a company of savages came running
ooting at me with their bows and ar-
ny soul.' Scarcely had I uttered the

noble Genoese family which settled
e. Giuseppe is said to have lived to
elites at Santos, whence they passed

ords when they threw me to the ground and shot and s
ey only wounded me in the leg, [63] but they tore my
rkin, another the hat, a third the shirt, and so forth
el over me. One said he was the first to overtake me
at caught me, while the rest smote me with their bow
nd lifted me up, naked as I was, and taking me by the
ome behind, they carried me along with them through
e sea where they had their canoes. As we approache
stone's throw away, which they had dragged out of th
hrubs, and with the canoes were great multitudes of s
rs according to their custom. When they saw me they
rms and threatening me, and making gestures as if t
ing approached me carrying the club with which they
aying that having captured me from the Perot, that is
ould now take vengeance on me for the death of their
e canoes they beat me with their fists. Then they m
r they feared that an alarm might be raised at Briki

Before launching the canoes they bound my hands
ll from the same place and no one wanted to go home
ute with my two captors, saying that they had all bee

stabbed at me. God be praised
clothes from my body, one the
. Then they commenced to quar-
e, another protested that it was he
ws. At last two of them seized me
arms, some running in front and
the forest at a great pace towards
ed the sea I saw the canoes about
e water and hidden behind the
savages, all decked out with feath-
rushed towards me, biting their
hey would [64] eat me. Then a
kill their captives, who spoke
to say the Portuguese, they
friends, and so carrying me to
ade haste to launch their canoes,
ioka, as indeed was the case.
together, but since they were not
empty-handed, they began to dis-
n just as near to me when I was

Staden--62-64 (1553
16, 726

aken, and each one demanding a piece of me a
pot.

Then I stood and prayed, expecting every
e king, who desired to keep me, gave orders
omen might see me and make merry with me
epicke': that is, to prepare a drink and gathe
at me. At these words they desisted, but the
as forced to climb into a canoe, while they m
nd then pushed off and commenced the homew

nd clamouring to have me killed on the

moment to be struck down. But at last
to carry me back alive so that their
. For they intended to kill me 'Kawewi
r together for a feast at which they would
y bound four ropes round my neck, and I
ade fast the ends of the ropes to the boats
ard journey."

I hoped that the savages who were frien
to war, for those in the ship had told me
at this time. My companions enquired of
would capture any prisoners, and in orde
them that the enemy would engage them.
where we caught many of the fish called B
That night the wind blew mightily, and the
questions, whereupon I said that the wind
it happened that another party of savages
and my companions concluded that this pa
that some of the men were dead. This, a

When we were a day's journey further
ourselves in a wood close to an island whi
and by the savages Meyenbipe. At night t
camp and harangued and said that we had
that each one was to take note of his drea
their dreams were good. When he had fin
until far into the night, after which they s
told me to be sure to dream well, but I r

dly to the Portuguese would also then be going
that the savages, their allies, intended to attack
me continually during the voyage whether they
r not to anger them I said 'Yes.' I also told
One night we lay at the place called Uwattibi,
Bratti, which are as large as a good-sized pike.
e savages talked much to me and asked me many
was blowing over the bodies of dead men. Now
had set out by water to a river called Paraibe,
rty must have reached the enemy country, and
s I heard later, had in fact happened.
on, and were preparing for the attack, we hid
ich is called by the Portuguese S. Sebastian,
he king, Konyan Bebe, went to and fro in the
now arrived close to the enemy country, and
ms that night, and that all were to see to it that
ished speaking, the men danced with their idols
lept, and as my master laid himself down he
eplied that I took no account of dreams which

5: Léry--546-547 (1557-1558)
116, 726

"But, if they desire to fight in open warre, h
it is scarce credible, how cruell and horrible
beholder, and therefore can justly make repor
somewhat more curiously, to our great danger
barians going to the warres: for if we had beer
wee had certainely beene devoured. These be
with the Enemie neere unto the shoare, with su
come even the most furious and outragious."

bringing forth their forces on both sides,
the battell is: whereof my selfe was a
t thereof. I, with another Frenchman,
, determined to accompanie our Bar-
ne taken, [547] or hurt by the Margaiates,
eing foure thousand men in number, fought
ch fiercenesse, that they would have over-

2: Thevet--185-190 (1
116, 726

they show at times to frighten their enemi
war and eaten: in short, they resort to an
might see some of them carrying away pri
return with some victory symbol, God kno
arouse. The women follow their husbands
Amazons, but to carry and distribute the
for war. Sometimes they travel for five
want to go to war, they set fire to their hu
they return. The more women one has at
consist of the fruit of the country, flour m
young, but if old they are as pleasant to e
everything fried in barbecuing. Their ha
carry anything but their bows and arrows
swords, very massive and heavy, the res
long as those used by the Turks and the sa
sea reeds, or from a tree called hairi. . .
wood.

es the bones of those whom they have killed in
y means of making their enemies mad. You
isoners, tied and bound like thieves. On their
ows the caresses and shouting which they
s to war, not to fight along side them, like the
provisions and other military stores necessary
or six months without returning. When they
uts and hide all their goods in the ground until
his service the greater he is. The provisions
nade from roots which are delicate when
at as rye or oats; for the rest, venison or fish,
mmocks are carried for them. The men do not
in their hands. Their weapons are big wooden
bows and arrows. Their bows are half as
me is true of the arrows which are made of
. The savages make their swords out of this

2: Thevet--192
116, 726

They gather in great numbers to meet
some insult. Whenever they meet, they
hand, seizing each other by the arms or
obstinate and courageous, so much so tha
of an arquebus range, sometimes for a w
making as cruel and horrible faces as po
that you can not hear the drum; showing t
wooden swords and clubs. "We are coura
tives, thus we shall eat you" and other ri

(1555) 1878 Tupinamba

their enemies, especially if they have received
first shoot their arrows and then fight hand to
ears and boxing each other.... They are
t before they meet, being apart the distance
hole day they look at and threaten each other,
ssible, shouting and yelling in such confusion
heir feelings by gestures and by raising their
geous", they say, "we have eaten your rela-
diculous threats.

5: Léry--544-545 (1557
116, 726

"Eight or tenne thousand people being
beene spoken, [AW: See category 721] w
to [545] carrie their bagge and baggage,
Campe, they of the elder sort, who have
emiess, have the chiefe command and c
they prepare themselves for the journie
they march trooping, the most valiant m
der how well all that whole multitude co
masters, so that at the sound of the Tru
ray."

7-1558) 1906 Tupinamba

gathered together after the manner which hath
vith no small number of women, not to fight, but
and provision of victuall, assembling unto the
e slaine and devoured the greatest number of en-
onducting of the forces: who being their Leaders,
. And although they goe without order, yet when
nen keeping the Front of the Armie, it is a won-
nvey themselves without Tribunes, and Quarter-
mpet they verie speedily assemble in battell ar-

5: Léry--547-548
116, 726

"The Tououpinambaultii, as soo
loude howling and exclamation, as t
able with those: for the clamour s
beene heard. But, comming neere
and lastly, whistled with their Pipe
shewed the bones of their dead Ene
hanging about their neckes, strung
terrified the beholders with their g
ters fell out farre worse: for, a m
swarming Flyes in number. Such
the Arrowes out of their bodies, w
therefore from the battell. For th
have any little strength, they fight
we withdrawing our selves a little
In the meane space, I protest, who
of horse and foot ordered in battell
the Legions of footmen in their gli
baultii, while they were fighting.
leaping, and very speedily and nim
thicke cloude of Arrowes was more

ne as they saw the Enemie, brake out into so great and
hey who here hunt Wolves, make no out-cries compar-
o pierced the aire, that thunder then could scarse have
r, they doubled their cries, and blew their Hornes,
es, the one threatned the other, and in a bravery
mies: and also the teeth, whereof some wore them
upon a threed above two elles long: and lastly, they
esture. But, when they came to joyne battell, mat-
ultitude of Arrowes was shot on both sides, like
as were wounded, who were not few, stoutly plucked
hich they bit like madde Dogs, and yet abstayned not
is Nation is so fierce and cruell, that so long as they
continually, and never betake themselves to flight:
from the conflict, were contented with that spectacle.
have divers times here seene mightie Armies both
array, that I was never so much delighted in seeing
ttering Armour, as in beholding these Tououpinam-
For besides that they were pleasantly seene whistling,
bly gathering themselves round in a ring: a very
eover added; the feathers whereof being rose-colour,

den--154 (1553-54) 1928
726, 713

heard also, but did not see, that when they choose t
their strongholds by means of the pepper which gro
when the wind is blowing, and throw the pepper into
the smoke strikes the huts, the inmates have to eva
ve. For I was once with the Portuguese in a provin
.... We were stranded with our ship in the shallow
s, and a company of savages came up, intending to
. Whereupon they threw down heaps of wood betwe
us out with the pepper fumes, but they could not ig

hey can drive their enemies
ows there. They make great
o the flames, and they say that
acuate them, which I can well
ce called Brannenbucke (Pernam-
s of a river where the tide had
capture us, but they could not
en us and the boat, and tried to
nite the wood."

5: Léry--545-546 (1557
116, 726

"But there are some, who with hornes
and an halfe, and of the thicknesse of our
lower end like a Trumpet, raise the Soul
when the Campe removeth. Some also c
mies, slaine and devoured in former tim
that they might stirre up the mindes of th
kill the enemies in like manner. But if,
a Voyage, against the Enemie, by Boat,
themselves unto the maine Sea. They or
Ygat, every one whereof consisteth of th
this use; yet are they of such largenesse
Standing therefore after their manner, t
on both sides, which they hold in the mid
plaine, are rowed with very little troubl
or if a tempest arise. But, our Barbari
see a Fleet consisting of sixtie such Boa
motion, that they are presently gone out
Toupinenquin, both by Sea, and Land."

-1558) 1906 Tupinamba

, which they call Inubia, of the length of an elle
Country Speare, of the bredth of an hand at the
ldiers, both going out of their Countrie, and
arrie Whistles made of the bones of their ene-
ie, wherewith they continually pipe by the way,
ieir companions, and increase their desire to
which often happeneth, they please to undertake
they passe along the shoares, and commit not
der themselves in their Boats, which they call
e barke of one tree, taken off, and appointed to
, that every one of them may receive fiftie men.
hey drive the boat forward with an Oare, plaine
ldle. Moreover, these Boats seing they are
e: yet is there no use of them in the maine Sea,
ans going a warfare, in a great calme, you may
ts. And these passe the Seas with so swift a
of sight. So, [546] these are the Armies of the

5: Léry--546 (1557-155
116, 726

"Being furnished after this manner, they
borders. And first they use this stratagem
the women and carriages, one or two dayes
great silence, and possesse the Woods, lyi
they so diligently watch, that oftentimes th
And if they set upon the Enemie unawares,
meete with, are not onely brought away, bu
their Countrey, and put upon Boucan in pie
prize them so much the more easily, becau
not compassed with walls, and the Cottages
paces long) have no Doores, but in their st
stalke of the herbe Pindo at their Gates. Y
trench certaine Villages round about, whic
Palmes, of sixe foot long, besides they str
sharpe at the end: if therefore the Enemie
is common with them, then, the Inhabitants
whereby it commeth to passe, that whether
some are overthrowne through the paine of
and eaten by the Inhabitants."

sometimes goe fiftie miles into the Enemies
. All the most valiant, leave the rest with
Journey behind them: they approach with
ng in waite to entrappe the Enemie for whom
ey lie hid there, for foure and twentie houres.
as many men, women and children as they
t also slaine by the Enemies returning into
ces, and at length devoured. And they sur-
se the Villages (for they have no Cities) are
(which yet are fourescore or an hundred
ead, they set the boughs of Palmes, or the
et they have now learned to fortifie and in-
n border upon the Enemies, with postes of
engthen the entrances with woodden stakes
s will assaile those Villages by night, which
of the Village issue safely forth upon them,
they fight, or flee, they never escape, but
their wounded feete, who are presently rosted

2: Thevet--185-190 (1555) 1878
116, 726

These Americans never observe a truce or peace they have perpetual enmity against their neighbors. furiously as possible. This obliges them to fortify They gather at night and in great numbers to keep w prise each other at night rather than in the day time suspect an attack from the enemy, they plant sharp arrow shot's distance, which stick out of the ground enemies wound their feet, which are unprotected, a they can destroy them, killing some and taking the great honor to leave their country and go to the bor when they bring back many prisoners to their own c most is celebrated and honored as a king or a great a village, they hide and linger at night like foxes, s they have an opportunity to storm it.

Arriving at a village, they set fire to the huts of oblige them to sally forth with their goods, women, they attack each other with arrows shot in confusion There is no greater pastime than to witness such a with their teeth any place which they can touch. Th

, whatever their enmity... hence
They hunt each other and fight as
themselves with people and weapons.
watch, because they frequently sur-
. If they have been warned, or
caltraps around their huts at an
l but are not seen... so that their
s is the rest of their bodies. Thus
others prisoner. It is considered a
der to attack the enemy, especially
ountry. The one who kills the
lord. When they want to surprise
taying thus for sometime, until

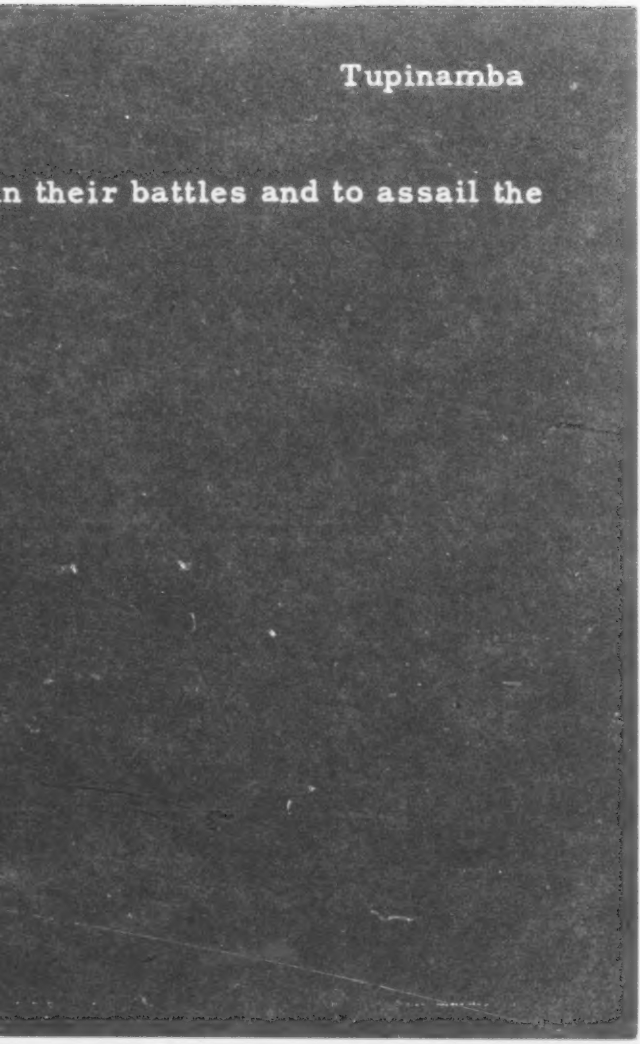
their enemies in such a way as to
and children. After they come out,
, with clubs and wooden swords.
fray. They catch each other, bite
rough their lips, which are pierced,

5: Léry--547-548
116, 726

blue, red, greene and of other su
Sunne; their garments also, Caps
made a wonderfull glittering show

ch like colours, gave a radiant [548] lustre in the
, Bracelets, and other ornaments of feathers, which
ve in the eyes of the beholders."

r to always employ the element of surprise i
xpectedly.


Tupinamba
n their battles and to assail the

Magalhães de Gandavo--94-96
, 726

uipment to entrench themselves when t
em-[96]selves against them."

hey lay siege to their enemies, and to protect

War parties were accompanied by women.
unting and the women fetched water. They b
The war chief suspended his hammock in the
ook their hammocks to his quarters where th
lways observed, especially when they were
ttenuate the brightness of their fires, for the
rees who watch for the glare of camp fires.

1-13) 1864 Tupinamba

In the evening the men went fishing and
uilt small provisional huts (ajoupanes).
largest cabin and all the other chiefs
ey spent the night. A custom which they
near the enemy. They took good care to
ere are always sentries at the top of the

8: Soares de Souza--329-330
116, 726

ask their neighbors for help, who c

When the Tupinamba are besieged
authority among them exhort the oth
fear their enemies, telling them the
They address them in the same man
point of attack. The night before th
among them and tells them what the
and to be on the alert. They give th
order to encourage them so that the
jump from side to side, never being
hands and dodging the enemy arrows

ome in a great hurry.
l by their enemies, the individuals with greatest
ers at night to fight like good warriors and not to
y will soon get their revenge and receive help.
nner when they besiege the enemy and are on the
e attack they gather together and the chief goes
y have to do and advises them to prepare themselves
e same speeches when they build the palisades in
y will work rapidly. When the Tupinamba fight they
quiet, hissing, beating their chests with their
s and shooting their arrows with great fury.

12: Magalhães de Gandavo--96-97
116, 726, 787

"....anything which mystifies them is
taking: they are so inconstant and pus
from their own country with great det
they happen to meet a certain bird, o
portent, and they do not proceed with
tion and decide to turn back, without
this decision. If any one should misu
times, although they may be very clos
village is sometimes almost ready to
words which they consider inspired; t
success which time promised them, b
they would all perish at the hands of t
which they are subject, they are very
valour that there are no opposing forc
them deviate from their barbarous an

s enough to cause them to withdraw from the under-
illanimous in this respect, that often, departing
ermination, desirous of exercising their cruelty,
any similar thing which they consider of evil
the enterprise, but then and there hold a consulta-
a single dissenting voice in the company against
se the omens he could easily be frightened at all
e to winning a victory; for it happens that a besieged
surrender when a parrot within will speak certain
hey raise the siege and flee without waiting for the
elieving without doubt that if they did not do so,
heir enemies. But aside from this pusillanimity to
bold, as I have said, and are so confident in their
es so powerful as to frighten them, or to make
d vindictive ten-[97]dencies."

our or five hundred leagues is for them a
hough they are naturally shy and timorous
ave no more weapons and they resort to th
nemies.

Most of their wars are waged by ruse or
dawn in their very houses. Those who ha
nd children remain as hostages and they ar
e pretense of barter, they travel along the
ake beautiful promises and show them thei
eir most precious things. When they see
inded fellows, killing some and taking the
ust each other and refuse to have peace wi

trifle when they want to attack their enemies.
once excited by fight, they resist until they
e use of their teeth and nails against their

shrewdness. They attack their enemies
ave good legs escape, but old people, women
e taken to the land of the Tupinamba. Under
e rivers where their enemies live and they
ir caramenos or baskets in which they put
an opportunity, they attack these simple-
others prisoner. For that reason they dis-
ith them considering them traitors.

8: Soares de Souza--329-330
116, 726

Wars are decided upon in a council and
and food [AM: war flour] are prepared [A
The night before the day set for the ex
delivering a speech, and in this speech h
gation to take revenge on their enemies,
He promises them victory over their ene
memory of this victory will remain endu
their descendants; and that the following
after lunch, each one loads his provisio
takes his shield and his bow and arrows
hanging from their necks. The musician
pets which they sound while marching, a
arrive in view of the enemy. The chiefs
visions and they only carry on their sho
ing their bows and arrows in their hands
considered a great honor, and he shows
are to sleep every night. Their order i
other, and they do not march in any othe
districts and enter enemy territory, the

after a decision has been reached, weapons
AM: Summarized]
xpedition the chief goes around among the huts
ne tells them where they will go, of their obli-
their duty to do this and to fight courageously.
emies without danger to them, and that the
ringly, for they will be praised in the songs of
morning they are to start. In the morning,
n of flour on his back plus his hammock, and
in his hands. Others also carry their clubs
ns take with them their drums and their trum-
nd on which they make a big noise when they
take with them the women loaded with pro-
ulders their hammocks and their weapons, keep-
. On leaving, the chief takes the lead, which is
them the way as well as the place where they
n marching is in single file, one in front of the
r way. When they leave the limits of their
y generally send their scouts ahead. These are

8: Soares de Souza--329-330
116, 726

and when the victors retreat they se
left of the day and the following nigh
have scouts behind for fear that the
has happened to their neighbors. If
protected by a palisade, they build
stuck in the ground, which they cal
through it. They are thus protecte
sorts of boasts and exchange taunts
the palisade, or raise the siege bec
shortage.

Sometimes the enemy gathers a g
is obliged to wait for them. In suc
great hurry, behind which they can
a careful watch. They are often bes
see the enemy and shoot at will, wh
enemy if not prepared for an attack

The Tupinamba, who wage war ag
the enemy has been warned and is p
who harm the enemy for they are m

et fire to the houses. They retreat during what is
ht, by the light of the moon, at a hasty pace. They
enemy will join forces and take revenge for what
the Tupinamba find their enemies on guard and
another palisade with branches, thorns and posts
l caiça, and as long as it is green nothing can break
d against enemy arrows and at night they utter all
and jokes. This lasts until the Tupinamba attack
ause they do not dare attack or because of provision

reat force and pursues the retreating party, which
h a case they build a palisade near the water in a
sleep protected against their enemies, but keeping
ieged by the enemy. Those behind the palisade can
ereas the enemy cannot see the attackers. The
, or if short of food, retreats.
gainst the Tupina and others, are often defeated if
repared. But more often the Tupinamba are those
ore on the alert. When they are hard pressed they

8: Soares de Souza--329-330
116, 726

young men, who are very fast and who k
caution, walking no more than a league
ing. When they camp, which they do ne
tajupares, and arrange them in order w
their huts.

When they are two days' journey from
ing the day lest the smoke be seen from
they can attack the enemy at dawn and t
they can march the last night in the moo
and unaware. On arriving at the village
their trumpets and beating their drums
their enemies. During the first onrush
children, using sticks with a round head
enemy on the head and break them to pi
are so blood-thirsty that they cut the ge
them home and giving them to their wiv
fire and serve them to their husbands
take home the captives secured in battl
ties. There is no set piece of loot allo

now their job well. They advance with great
and a half, or two by nine o'clock in the morn-
ar a stream, they make their shelters, called
ith a path between. They build their fires in

the enemy village they do not build fires dur-
far away. They make arrangements so that
ney combine the attack with full moon so that
onlight and catch their adversaries unprepared
they make a big noise by yelling and sounding
so that they instill great fear; thus they attack
they do not give quarter to any one, adults or
and sharp edges with which they strike the
eces. There are some of these barbarians who
nitalia from the dead, men and women, taking
es who keep them after they are boiled on the
during the feasts. They last a long time. They
to be killed on the plaza during ordinary festivi-
ted to the chief. Each one takes what he can get,

12: Magalhães de Gandavo--94-96
116, 726

"All their combats are very determ
defensive arms; wherefore it is a ve
men on opposing sides shooting with
cries, all hopping about with great a
may not take aim or shoot at any defi
order, and often countermand one an
they have no captain to restrain them
such times. But although they lack c
much consideration to the engagemen
to make an assault on the village of t
attacks at night at the hour when leas
able to enter a village immediately,
built about it for defense, they build
the first: this they advance each nigh
is close to the stockade of their enem
heads with their clubs which they hur
the village get the best of the fight, a
own country without obtaining the vic
their enemies; and this because they

nined, and they fight with great courage without any
ry strange sight to see two or three thousand naked
bow and arrows at one another with loud shouts and
gility from one spot to another, so that the enemy
inite [95] individual. Nevertheless they fight in dis-
other's orders to the point of quarrelling, because
or other military officers whom they must obey at
rganization of this sort, on the other hand, they give
t and are very cautious in choosing the proper time
heir enemies; they are accustomed to make these
t expected. When it so happens that they are not
being impeded by a stockade which the enemy have
another stockade about the village a little way from
t ten or a dozen steps until the day arrives when it
nies, often so close that they can break one another's
l at one another. But for the most part those in
nd usually the attackers turn back defeated to their
tory they had intended, and without triumphing over
do not have defensive arms or other necessary

obrega--93 (1550) 1844
787, 726

eir wars they take counsel, by way of divination w

Tupinamba

ith certain birds.

6: Thevet--239-240 G-3
6, 266, 721, 726, 787

EJ: i.e., the Tupinamba] do not do that
nd solemnity, as we shall see in the fol

, as they eat (their victims) with great pomp
lowing chapter.

Magalhães de Gandavo--167-168 (1574) 1922
726

all during this contest they are not still a moment,
much agility, so that the enemy can not aim at ther
on: some of the old women are accustomed to gathe
e them while they fight. This is a very bold people
go to war, it always seems to them that victory is
pany is to die; and when they leave they say, 'we ar
thought, nor do they believe that they themselves

but leap from one place to another
n nor shoot at any particular
r up the arrows on the ground and
which fears death but little; when
certain and that none of their
e going out to kill,' without any
can be conquered."

Vasconcellos--CI (1662) 1865
, 726, 787

Indians who accompanied a Portuguese expedition p
fore the fight. One of these Indians walked to an ope
cks into the ground he fastened his club to them (tan
ter having tied it up, he called many of his people to
ey were through he likewise danced and sang around
ovements. Getting near the club, he uttered spells a
elf from all the ties and flew through the air. Later
me manner and rested on the same forked sticks, bu
th blood. This the Indians interpreted as a good om

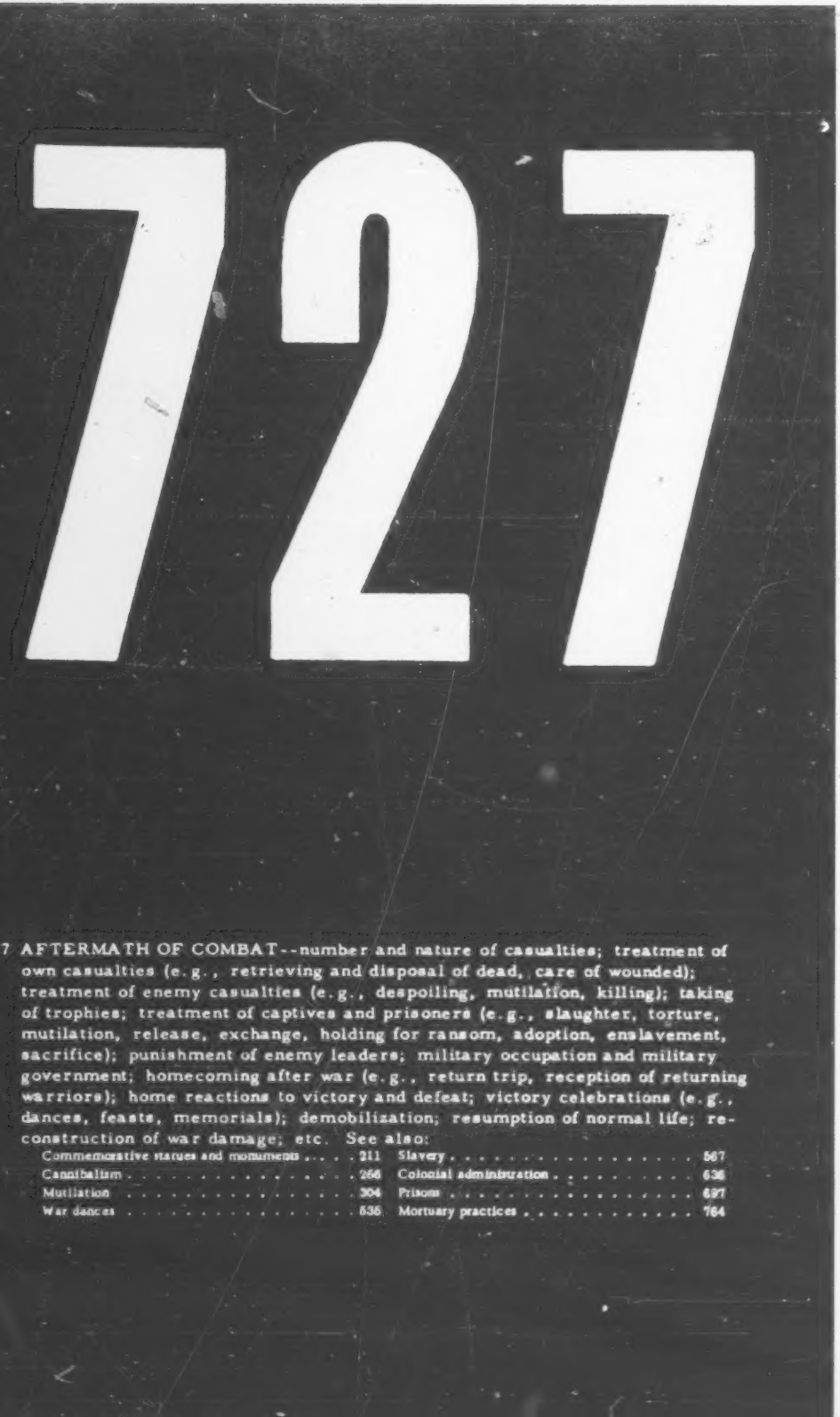
Tupinamba

erformed the following ceremony
en space and sticking two forked
gapema) decorated with feathers.
dance and chant around it. When
the club, making faces and other
nd suddenly the club detached
the same club returned in the
t now it was covered and dripping
en.

26: Thevet--239-240 G-3
116, 266, 721, 726, 787

But to return to their [EJ: i. e. the Tu
undertakes war, and takes with him as m
make a large straight path leading to whe
that once this route is established, their
after having deliberated among themselve
to provide themselves with "battle flour"
all at once they disperse, traveling [240]
or a snake cross their path, they quickly
that such an encounter is a bad omen. A
arrive, than they go right back. Arrivin
they observe the footprints where they pa
They most often climb to the tree-tops in
they see smoke they are certain that it is
surprise attack. They kill some of the p
Tapouys ever have a chance to take up arm
more valiant than the Brazilians [EJ: i. e
Tupinamba.] see they are discovered by t
traveling in three or four days, the route
the Tapouys take them, they do not "keep
they capture them, they crack their skull

pinamba] way of waging war--the most fearless
any men as he can. But before leaving, they
re they want to go. It is a belief, among them,
course of battle will not be interrupted. Thus,
s to declare war on their enemies, they begin
(farine de guerre). These preparations made,
for days. If by chance they see a thorn
cover up the path with brushwood as they believe
fter returning to their land, no sooner do they
g at the Tapouy country--land of their enemies--
ssed before; then follow them to the location.
order to get a better view of the enemy. When
the right location. They strike at dawn--a
eople and take others alive. If indeed the
ns, they charge furiously. They are much
., the Tupinamba.] If they [EJ: i.e., the
heir enemies,. suddenly they will retire,
that would have taken them a month to do. If
them waiting in suspense". For, as soon as
s and leave them--without eating them. Ours



l: Staden--66-70
116, 727

"When we were about
was by the sun about f
tured.

My captors passed
night there, and they
I had been wounded in
could only lie down on
would eat me.

So in mighty fear an
before, and considere
being. Then, weeping
the depths have I crie
he cries: now is he so

Then they considere
spend the night, and t
erected previously, a

seven miles from Brikioka towards the country of the savages it
our o'clock in the afternoon of the same day on which I was cap-

by an island and ran the canoes ashore, intending to spend the
carried me from the canoe to the land. I could scarcely see, for
the face, nor could I walk on account of the wounds in my leg, but
the sand. [67] Then they stood round me and boasted that they

nd terror I bethought me of matters which I had never dwelt upon
d with myself how dark is the vale of sorrows in which we have our
g, I began in the bitterness of my heart to sing the Psalm: 'Out of
d unto thee.' Whereupon the savages rejoiced and said: 'See how
rrowful indeed.'
ed and decided that the island was not a suitable place in which to
hey returned to the mainland where there were huts which they had
nd it was night when we came there. The savages beached the

l: Staden--66-70
116, 727

canoes and lit a fire and afterwards
which they call in their tongue Inni.
fast to two posts above the ground, c
So I lay there with the cord which I h
lay round about me all night and moc
which is to say: 'You are my bound
Before daybreak we were once mo
we were some two miles from the pl
great black clouds arose behind me
at the oars, striving to reach land a

"43. Peter Carder, who dwelt am
and 1586, writes of the hammocks: "
of Trees, being a kinde of white Cot
and kindled fire of two sticks which
and for driving away of wilde beasts.

took me to it. There I had to sleep in a net (43)
These nets are their beds and they make [68] them
or if they are in the forest they tie them to two trees.
had about my neck tied high up in a tree, and they
ked me saying in their speech: Schere inbau ende,
beast.'
re on our way and rowed all day, so that by Vespers
ace where they intended to spend the night. Then
which were terrible to see, and the savages laboured
nd to escape the wind and darkness. But when they

nong the Tupi Indians for some months between 1578
They hanged up their Beds tying them fast to a couple
ton Netting, which hanged two foot from the ground,
they made on both sides of their Beds, for warmth,
' Purchas (reprint), XVI, p. 139.

l: Staden--66-70
116, 727

saw that their efforts were in vain the
amanasu y an dee Imme Ranni me sis
may escape the wind and rain.' I kep
required of me: 'O almighty God, Lor
hast succoured those that call upon th
that I may know that thou art with me,
know thee not, that they may see that
I lay bound in the canoe and could n
looked steadfastly behind them and co
'The great storm is departing.' Ther
and saw that the clouds were passing,
When we came to land they did with
about me all night telling me that we
arrive on the morrow about evening,
about Vesper time (reckoning by the
had been journeying for three days.
distant from Brikioka where I had bee
When we were near the dwellings I

y said to me: Ne mungitta dee Tuppan do Quabe,
se, which is to say: 'Speak with your God that we
t silence, but prayed in my heart as the savages
d of heaven and earth, who from the beginning
ee, now among the heathen show thy mercy to me
and establish thee among these savages who
thou hast heard my prayer.'
ot turn myself to regard the sky, but the savages
mmenced to say: Oqua moa amanasu, which means:
I raised myself as best I could and looked back
and I praised God.
me as before and bound me to a tree, and lay
were approaching their country where we should
at which I rejoiced not at all.... On the same day
sun) we came in sight of their dwellings after we
The place to which I had come was thirty miles
en captured.
saw that the place was a small village with seven

CONTINUED
ON
NEXT FICHE

1: Staden--75-76 (1553-54) 1928 Tupinamba 1-2
116, 727

"How my captors made angry complaint that the Portuguese had slain their father, which deed they desired to avenge on me.

The savages said, moreover, that the Portuguese had wounded the father of the two brothers, my captors, and had shot off one of his arms so that he died of his wounds, and that they intended to take vengeance on me for their father's death. To which I made answer that they should not visit this upon me, since I was no Portuguese, but had arrived some time since with the Castilians, and had been shipwrecked among the Portuguese, for which reason I had remained with them.

Now there was a young man of their tribe who had been a slave among the Portuguese, for the savages among whom the Portuguese dwell had waged war on the Tuppin Imbas and had captured a whole village, killing and eating the grown men. But the young ones had been carried off and bartered to the Portuguese for goods, and among them was this young man, who had passed into the hands of a master in the neighbourhood of Brikioka named Antonio Agudin of Galicia. My captors had taken this slave some three months before I fell into their hands, but as he belonged to their tribe they had not killed him. This young man knew me well and my captors enquired of him what manner of man I was. He told them that it was true that a ship had been cast away, and that the people in it were called Castilians, and that they were friends of the Portuguese. He said also that I was among them, but knew nothing

more of me.

When I heard this and understood that there were Frenchmen among them who came there in their ships, I persisted in my story that I was a kinsman and friend to the French, and that they should leave me alive [76] until the Frenchmen arrived and recognized me. And they kept me in close confinement, for there were certain Frenchmen in the district who had been left there to collect pepper."

CONTINUED
FROM
PRECEDING
FICHE

1: Staden--66-70
116, 727

huts, and it was
and there were th
and down gatherin
been ermi vramm

As we landed,
were built on a hi
arrows, leaving
with me, some in
to sing to their ov

They then carr
fend against their
entered this encl
at my beard and
'With this blow I

After this they
surrounded me a

"44. A small

called Uwattibi (44) (Ubatúba). We landed on a beach close by the sea,
e women folk in a plantation of mandioca roots. They were going up
ng roots, and I was forced to call [70] out to them and say: A junesche
ne, which means: 'I your food have come.'
all the women, young and old, came running out of the huts, which
ll, to stare at me. The men went into their huts with their bows and
me to the pleasure of the women who gathered round and went along
front and some behind, dancing and singing the songs they are wont
wn people when they are about to eat them.
ied me to a kind of fort outside the huts called Ywara, which they de-
enemies by means of great rails made like a garden fence. When I
osure the women fell upon me and beat me with their fists, plucking
crying out in their speech: Sehe innamme pepikeae, which is to say:
avenge me of my friend, that one who was slain by your people.'
took me into the huts where I had to lie in a hammock while the women
nd beat me and pulled at me on all sides, mocking me and

---

settlement near San Vincente."

offering to eat me. Meanwhile the men had assembled
a drink which is known as Kawi, and having their gods
them, to whom they sang praises, since these gods, t
I could hear this singing, but for half an hour none of
left with the women and children."

"45. The Tammaraka is described later. Pt. II, c

d in a hut by themselves, drinking
s, called Tammerka, (45) about
hey said, had foretold my capture.
the men came near me, and I was

h. xxii."

1: Staden--71-72
116, 727

"How my two captors came to me and tol
friends, who would keep me and slay me
At this time I knew less of their customs
they are preparing to kill me. In a little
Jeppipo Wasu and his brother, Alkindar
sented me in friendship to their father's
I was ready to be eaten, when he would k

This Ipperu Wasu had captured a slave
ship to Alkindar Miri, who had slain him
had then promised to present Ipperu Wa
that prisoner.

My two captors told me further that th
I did not then understand, but it signifies
the rope which was still about my neck to
from the seven huts, and seized me whil
by the rope about my throat, which they
they carried me with them, for what purp
Saviour Jesus Christ, and of his innocen
was comforted and grew more patient. T

ld me that they had presented me to one of their
when I was to be eaten.
than I knew later, and I thought to myself: now
time the two men who had captured me, namely
Miri, came near and told me that they had pre-
brother, Ipperu Wasu, who would keep me until
ill me and thus acquire a new name.
a year before, and had presented him in friend-
and gained a new name. This Alkindar Miri
su with the first prisoner he caught. And I was

e women would lead me out Aprasse. This word
a dance. Thus was I dragged from the huts by
the dancing place. All the women came running
e the men withdrew, some by the arms, some
pulled so tight that I could hardly breathe. So
pose I knew not, and I could think only of our
t sufferings at the hands of the Jews, whereat I
hey brought me to the hut of their king, who was

called Vratinge Wasu, which means the gre
of fresh earth, [72] and they brought me to
not but think that they would slay me forthw
Iwera Pemme (46) which they use to kill the
to die, but they told me 'not yet.' Upon thi
crystal fastened to a kind of ring and with i
scrape off my beard also, but I resisted sa
they answered that they were not ready to k
days later they cut it off with some scissor

"46. This was the club with which victims

at white bird. In front of this hut was a heap
it and sat me there, holding me fast. I could
ith and began to look about me for the club
ir prisoners, and I asked whether I was now
s a woman approached carrying a piece of
she scraped off my eyebrows and tried to
ying that I would die with my beard. Then
ill me yet and left me my beard. But a few
s which the Frenchman had given them."

were dispatched. See Pt. II, ch. xxviii."

1: Staden--73 (1553-54)
116, 727, 535

"How they danced with me before the huts in wh
set up.
After this they carried me from the place where
where they kept their idols, Tammerka. Here th
two women in the centre, and tied my leg with str
bound me also with sheaves of feathers arranged
at my neck so that they stood up above my head.
guage Arasoya. Then the women commenced to s
with the rattles on my leg by stamping as they sa
painful that I could hardly stand upright, for the v

"47. These stamping dances are mentioned by
writer of the Treatise of Brazil in Purchas (repr
are not sundrie changes, but a continuall stampin
round about, or stirring their bodie or their head
and pleasantnesse as can be desired at the sound

ich their idols Tammerka had been

they had cut off my eyebrows to the huts
ey made a ring round me, I being with
rings of objects which rattled. They
in a square, which they fastened behind
This ornament is called in their lan-
sing all together, and I had to keep time
ng. (47) But my wounded leg was so
vound had not been dressed."

other travellers--e.g. the anonymous
rint), XVI, pp. 427 f.: 'their dancings
g with the feet standing still or going
, and they doe it all by such compasse
of a Timbrell.'"

1: Staden--74 (155
116, 727

"How, after they had danced, they brought

When the dance was ended I was handed ove
He told me that I had some time to live. An
and set them up around me, saying that thes
Portuguese. Then I peplied that the idols w
even so thay lied, since I was no Portuguese
and that my native land was called Allemani
for if I was truly the Frenchmen's friend, h

me home to Ipperu Wasu who was to kill me.

r to Ipperu Wasu who guarded me closely.
d the people brought the idols from the huts
se had prophesied that they would capture a
ere powerless and could not speak, and that
e, but a kinsman and friend to the French,
a. They made answer that it was I who lied,
ow came it that I was among the Portuguese?"

1: Staden--76-77
116, 727

And they carried me back to the hut
my hammock. God alone knows the
sing the verse: 'Let us now beseech
approaches and we pass from sorrow
only: 'He is indeed a true Portugues

The Frenchman remained for two
The savages had resolved to make th
everything should be ready. In the
continuously, both young and old."

which was my prison where I stretched myself in
misery that I endured, and weeping I commenced to
the Holy Ghost to save and guard us when death
vs into peace. Kyrioleys.' But the savages said
e. Now he cries. Truly he is afraid to die.'
days in the huts, and on the third day he departed.
eir preparations and to kill me on the day when
neantime they kept me very closely and mocked me

1: Staden--76-77 (15
116, 727

" How a Frenchman who had been left among
eat me, saying tha
There was a Frenchman four miles distant f
heard news of me he came and entered one
kept. Then the savages came running to me
shall see whether you are in truth a Frenchm
I told myself that he was at least a Christian

Then they took me to him, naked as I was
savages by the name Karwattuware. He con
I could not well understand, and the savages
I was unable to reply to him, he spoke to the
him and eat him, the good-for-nothing, for
mine.' This I understood, and I begged him
me, but he replied only: 'They will certainl
the words of the Prophet Jeremy (chapter x
trusteth in man,' and I departed from them
a linen cloth which the savages had given me
obtained it. This I tore off and flung it at th
(for the sun had burnt me severely) that it w
if I was to die.

g the savages came to see me and bade them
t I was truly a Portuguese.
rom the village in which I was, and when he
of the huts opposite to the one in which I was
and said: 'Here is a Frenchman. Now we
nan or not.' At this I rejoiced greatly, for
and would do his best for me.
s, and I found him to be a youth known to the
nmenced to speak to me in French, which
stood round about and listened. Then, when
e savages in their own tongue and said: 'Kill
he is indeed a Portuguese, your enemy and
for the love of God to tell them not to eat
y eat you.' Whereupon I bethought me of
vii) when he said: 'Cursed be the man that
with a heavy heart. I had on my shoulders
e, although I know not where they can have
e French [77] man's feet saying to myself
as useless to preserve my flesh for others

1: Staden--107
116, 727, 266

"How the prisoners wer
The capture had taken place at sea, two
quickly as we could in order to encamp
night. When we reached the land called
ting, and each man took his prisoner to
carried to the land, where they were kil

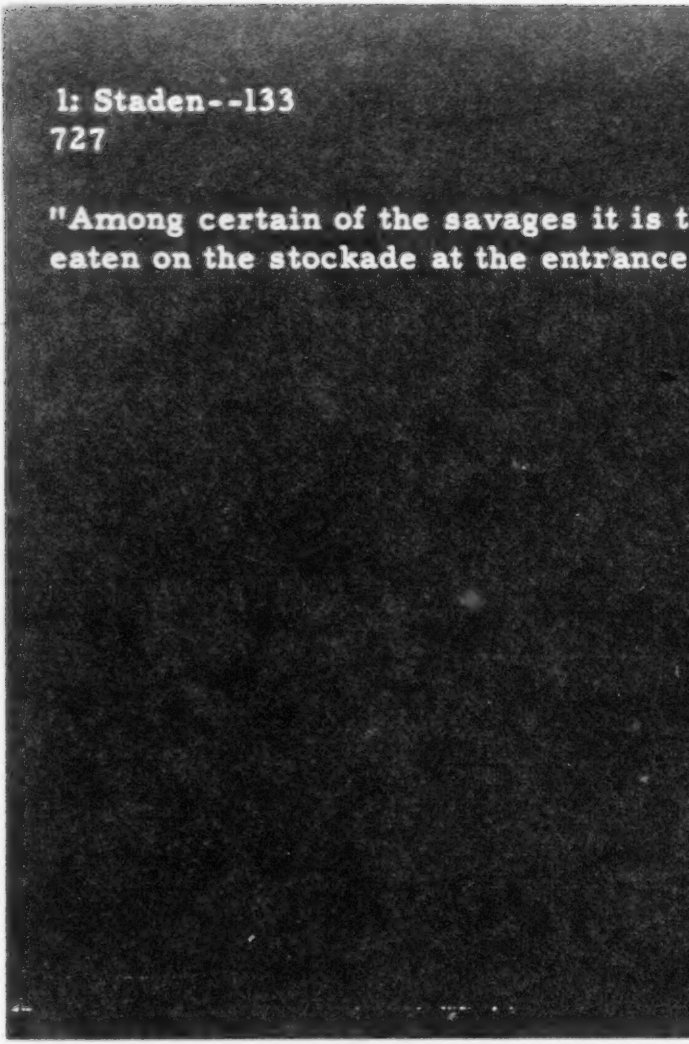
(1553-54) 1928 T upinamba

e disposed of on the return voyage.
full miles from land, and we hurried back as
n the place where we had spent the previous
Meyenbipe it was evening and the sun was set-
his hut. Those that had been badly wounded they
led at once and cut up and roasted."

1: Staden--110-111
116, 127

wantonly among themselves, saying: '
you, our enemies, and to eat you. No
we do not crave for mercy, for brave
our land is wide and there are many w
others made answer: 'You have slain
[illegible] this speech was ended the prison
[illegible]ree days later we reached our co
ing. In the village of Uwattibi, where
prisoners and three Christian mamelu
Christian called Antonio, the latter ha
other mamelukes they carried home r
home again had lasted eleven days."

We set forth like brave men intending to capture
ow you have the mastery, and have taken us, but
men are willing to die in an enemy country. But
vaiting to take vengeance for our deaths.' And the
many of our fellows. Now will we be the avengers.'
ners were taken back to the huts.
untry and each man took his prisoner to his dwell-
I was, there were eight live savages who were
kes, namely Diego and his brother, and another
aving been captured by my master's son. The two
oasted, ready to be eaten. The journey out and


1: Staden--133
727
"Among certain of the savages it is t
eaten on the stockade at the entrance

(1553-54) 1928 Tupinamba

he custom to set up the heads of the men they have
to the huts."

people make also a kind of pater noster of sea-she
Thsi king wore six ropes of them hanging at his ne
personage.

The king then sat down again and began to questi
Tuppin Ikins and the Portuguese were about to do;
at Brikioka (for he had learnt that I was employed
answer that the Portuguese had placed me thereand
that I was also a Portuguese, for the Frenchman w
son, had told him that I could not speak with him,
Whereupon I told him that I had been so long absen
my native tongue. Then said he: 'I have already h
who said they were Frenchmen, but they all lied. '

Then, indeed, I abandoned all hope of life and co
clearly that I must die. But he still questioned me
reported of him, for they must surely go in fear o
much of him, and of the mighty wars which he wag
had greatly strengthened Brikioka. Nevertheless
all in time in the forest, as he had caught me. To

ells, which they use for ornament.
eck whereby I saw that he was a great

ion me as to what his enemies the
and why I had tried to shoot his people
as a gunner against them). I made
d I had to obey orders. But he said
who had seen me, whom he called his
and that I was a true Portuguese.
t from my country that I had forgotten
elped to catch and eat five Portuguese

ommended myself to God, for I saw
e and enquired what the Portuguese
f him. And I replied that they spoke
ed against them, but that now they
he boasted that he would catch them
which I answered that his true enemies

1: Staden--78-81
116, 727

the Tuppin Ikins were preparing twenty-
fell out as I had said. [80]

While the king was speaking with me
much and told me much, bragging how
ages, he had killed. In the meantime,
been consumed, and the people were mo
prepared. And with this the king made
began to mock me, and the king's son bo
to hop thus through the huts on both feet
our food hopping towards us.' Then I as
to be killed, and he said 'No,' but that i
so. They now unbound my legs and beg
saying that the skin on my head was his,
I had to sing to them, add I sang holy so
them that I was singing of my God. But
dirt, calling him in their tongue Teuire.
prayed and said: 'O God, thou art long-s
seen me and abused me, the king, Kony
I was to be closely guarded. Then they

-five canoes to attack his country, and this indeed

the others stood by and listened, for he asked me
nany of his enemies, both Portuguese and sav-
while he spoke thus, the drink in the huts had
ving to another hut where more drink had been
an end of speaking. There in the other huts they
und my legs in three palces, and I was forced
, at which they made merry, saying: 'Here comes
ked my master whether he had brought me there
t was the people's custom to treat enemy slaves
an to walk round me, tearing at my flesh, one[81]
another claiming the fat on my legs. After this
ngs, and when they asked me what I sang I told
they replied that my God was no better than
These words caused me much anguish, and I
uffering indeed.' When all in the village had
an Bebe, gave orders on the following day that
carried me away from the huts towards Uwattibi

1: Staden--78-81
116, 727

where they were to kill me, and the peop
would not fail to come to my master's hu
master comforted me, saying that they

ple mocked me, crying out after me that they
ut to drink to me while they ate me; but my
would not kill me yet."

1: Staden-- 110-111
116, 727

"How they danced in the camp o
On the day following we reached a pl
Occarasu, a great mountain. There
Konyan Bebe, the chief king, and ask
He replied that they would be eaten,
wrath, saying that they should have s
emies. I begged him to spare their
he was resolved that they should be e
This same Konyan Bebe had then a
and was eating a leg which he held to
even beasts which were without unde
a man devour his fellow creatures?
tiger; it tastes well,' and with that I
In the evening he gave orders that
by the water, and this was done, and
prisoners in the centre, and they for
Tammaraka. (57) When the prisoner

"57. For a full account of the Mi

n the following day with their enemies.
ace not far from the country of my captors, called
ve camped for the night, and I went to the hut of
ked what he intended to do with the two mamelukes.
and forbade me to speak with them, for he was very
stayed at home instead of going to fight with his en-
lives and sell them back again to their friends, but
eaten.
great vessel full of human flesh in front of him
my mouth, asking me to taste it. I replied that
rstanding did not eat their own species, and should
But he took a bite saying Fau ware sehe: 'I am a
left him.
each man should bring his prisoner to an open space
the savages gathered together into a circle with the
ced them to sing and rattle the idols which are called
's had finished singing, they commenced to talk

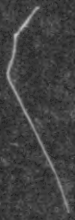
raka (Tammaraka) see Pt. II, ch. xxii."

1: Staden--153 (15
116, 266, 727

"If they take a prisoner who is badly
meat roasted. Those that are unwound

553-54) 1928 Tupinamba

wounded they kill him at once and carry home the
ed they take back alive and kill them in the huts."



and speaking much else besides according to
where the king sat, and he and his companion
until they were drunken, and they all regard
enemy now come to us?' And I replied: 'I am
enemy.' Then they gave me to drink.

Now I had heard much of this king who was
mighty king and a great tyrant and eater of m
them who looked like a king I went forward a
people. And I said: 'Are you king Konyan Be
'Yes, I am still alive,' and I said: 'I have hea
mighty man.' Upon this he rose up and begar
He had a round green stone thrust through his

"50. On these lipstones see Pt. II, ch. xv,
Treatise of Brazil in Purchas (reprint), XVI
chiefly in their Feasts, Collars which they m
them so long that they reach to their breasts
principal men to have them of a span or mor

their custom. He then took me to the place
s drank together of the drink called Kawawy
ed me with evil looks, saying: 'Is not our
indeed come to you, but I am not your

called Konyan Bebe, how that he was a
en's flesh, and when I saw the one among
nd spoke to him, as if I had been of his
be, do you still live?' He made answer:
ard much of you, how that you are a very
to strut about before me with great pomp.
lips (as their custom is). (50) These

and note 78. The anonymous writer of the
, p. 426, says: 'These Indians use ordinarily,
ake of Wilkes... they are round and some of
, and it is ordinarily among the great and
e in length.'"

what manner they brought me to their chief ruler, ki
dealt with me there.
w days later they took me to another village called A
chief king who was called Konyan Bebe. Here a gr
rejoicing in the native manner, for the people desi
o be brought there on that day.
I arrived at the huts I heard a great noise, with sin
n front of the huts some fifteen heads had been set u
eir enemies, called Markayas, (49) whom they had
they told me what they were. Then I was afraid, f
might treat me in the same way. When we entered
ard and spoke, with cruel words, so that all might h
rtuguese slave,' as if it were a fine thing for him to

9. Called Karaya in Pt. II, ch. xi."

Tupinamba

ing Konyan Bebe, and how they

Arirab, the dwelling place of
reat company had assembled, with
red to see me, and he had ordered

nging and blowing of trumpets,
up on posts. These were the heads
eaten, and as they took me past
or I could not but consider that
the huts one of my keepers went
near, saying: 'Behold I bring you
have his adversary in his power,

2: Thevet--193
116, 266, 727

When they have taken a prisoner a
them they cut his legs and arms off
than leave him behind. Everybody t

t war, if they are not strong enough to take him with
before he can be rescued and they eat him rather
akes a morsel of him, small or large.

taden--153 (1553-54) 1928
752, 727

. . . if they are wounded [ARH: when on a war expediti
them to heal their wounds."

on] they have their special herbs

Staden--155 (1553-54) 1928
6, 727

When a prisoner of war is brought home his eyebro

Tupinamba

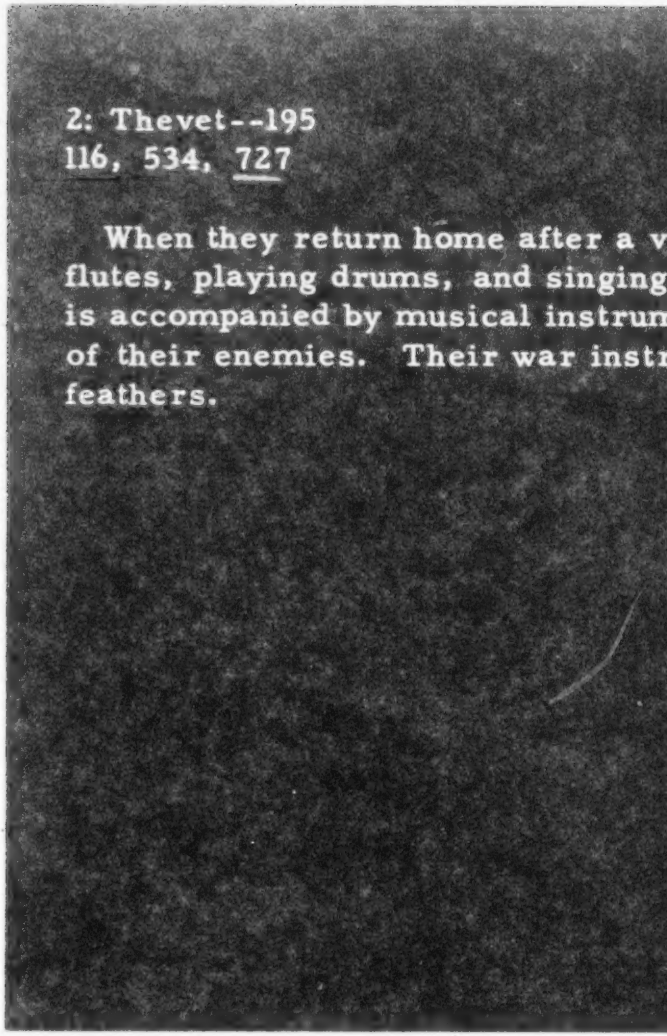
ws are shaved off. [a summary]

1: Staden--155 (1553-54) 1928
16, 727, 837

When a captive of war is taken home he is given a w
with whom he has sexual intercourse. [a summary]

Tupinamba

oman who takes care of him and


2: Thevet--195
116, 534, 727

When they return home after a v
flutes, playing drums, and singing
is accompanied by musical instrum
of their enemies. Their war instr
feathers.

ictory, they all show signs of joy, blowing sound
according to their fashion. It is pleasant to hear and
nents made of hollowed fruits, or bones of animals or
ruments are richly adorned with beautiful tufts of

1: Staden--155-162 (1553-54)
116, 727, 266

"Of their manner of killing and eating their enemi
kill them, and the rite

When they first bring home a captive the women
Then they decorate him with grey feathers and sh
him, having first bound him securely so that he ca
who attends to him and has intercourse with him.
maintained until it is fully grown. Then, when the
it.

They feed the prisoner well and keep him for a
are to contain their drink. They bake also specia
ture wherewith they paint him, and they make tass
to be killed, as well as a long cord, called Mussu
When all is ready they fix the day of his death and
ing villages to be present. The drinking vessels a
before the women make the drink, they bring forth
place where he is to die and dance round him.

When the guests have assembled, the chief of th
that they shall help them to eat their enemy. The
the cord Mussurana is tied about the victim's neck
club called Iwera Pemme with which they intend to

es. Of the instrument with which they
es which follow.
and children set upon him and beat him.
ave off his eyebrows, and dance around
annot escape. They give him a woman
If the woman conceives, the child is
mood seizes them, they kill and eat

time while they prepare the pots which
pots in which to prepare [156] the mix-
els to tie to the club with which he is
rana, to bind him when the time comes.
invite the savages from the neighbour-
re filled a few days in advance, and
the prisoner once or twice to the

e huts bids them welcome and desires
day before they commence to drink,
and on this day also they paint the
kill him. . . . [157]

1: Staden--155-162
116, 727, 266

It is about 6 feet (a fathom) long, an
they take the eggs of a bird called Mac
upon the club. Then a woman sits dow
other women dance and sing around he
with tassels and other things, they har
of it all night.

In the same manner they paint the fa
woman paints, and when they begin to
him while he drinks with them. After
build a hut on the place of execution, i
guard. Then, a good while before day
dance and sing before the club, and so
take the prisoner from his hut, which
remove the Mussurana from the priso
it tight on either side so that he stands
of them hold the two ends of the cord.
beside him which he throws at the wom
they will eat him. These women are p
when he is cut up, and run with them r

d they cover it with a sticky mess, after which
kukawa, which they break up to powder and spread
n and scratches figures in the powder, while the
r. When the club Iwera Pemme is ready decked
g it in an empty hut upon a pole, and ing in front

ce of the victim, the women singing while another
drink they take their captive with them and talk to
the drinking bout is over they rest the next day and
n which the prisoner spends the night under close
break on the day following [158] they commence to
they continue until day breaks. After this they
they break to pieces and clear away. Then they
ner's neck, and tying it round his body they draw
there bound in the midst of them, while numbers
So they leave him for a time, but they place stones
hen, who run about mocking him and boasting that
ainted, and are ready to take his four quarters
ound the huts, a proceeding which causes great

1: Staden--155-162
116, 727, 266

When this is finished they all depart
slayer takes a fresh name, and the kin
the arm with the tooth of a wild beast.
ible, which is a great honour. He mus
him a small bow and an arrow, so that
his arm should become feeble from the
seen all this with my own eyes."

, each one[162]carrying a piece with him. The
g of the huts scratches him in the upper part of
When the wound is healed the scar remains vis-
st lie all that day in his hammock, but they give
he can amuse himself by shooting into wax, lest
shock of the death-blow. I was present and have

1: Staden--155-162
116, 727, 266

amusement to the others. [160]

Then they make a fire about two pac
this a woman brings the club Iwera Pe
with joy, and running to and fro before
takes the club and standing before the
is going to do the deed withdraws with
bodies grey with ashes. Then the slay
holds the club before the prisoner han
huts approaches, and taking the club h
is a sign of great honour. Then the sl
'I am he that will kill you, since you a
To which the prisoner replies: 'When
death.' Then the slayer strikes from

The women seize the body at once a
skin, making the flesh quite white, an
so that nothing may be lost. Then a n
knee and the arms at the trunk, where
run with them round the huts, making
among themselves, and devour everyt

es from the prisoner which he has to tend. After
emme, waving the tassels in the air, shrieking
e the prisoner so that he may see it. Then a man
prisoner he shows it to him. Meanwhile he who
fourteen or fifteen others, and they all paint their
yer returns with his companions, and the man who
ds it to the slayer. At this stage the king of the
ne thrusts it once between the slayer's legs which
layer seizes it and thus addresses the victim: [161]
nd yours have slain and eaten many of my friends.'
I am dead I shall still have many to avenge my
behind and beats out his brains.
nd carry it to the fire where they scrape off the
d stopping up the fundament with a piece of wood
nan cuts up the body, removing the legs above the
upon the four women seize the four limbs and
a joyful cry. After this they divide the trunk
hing that can be eaten.

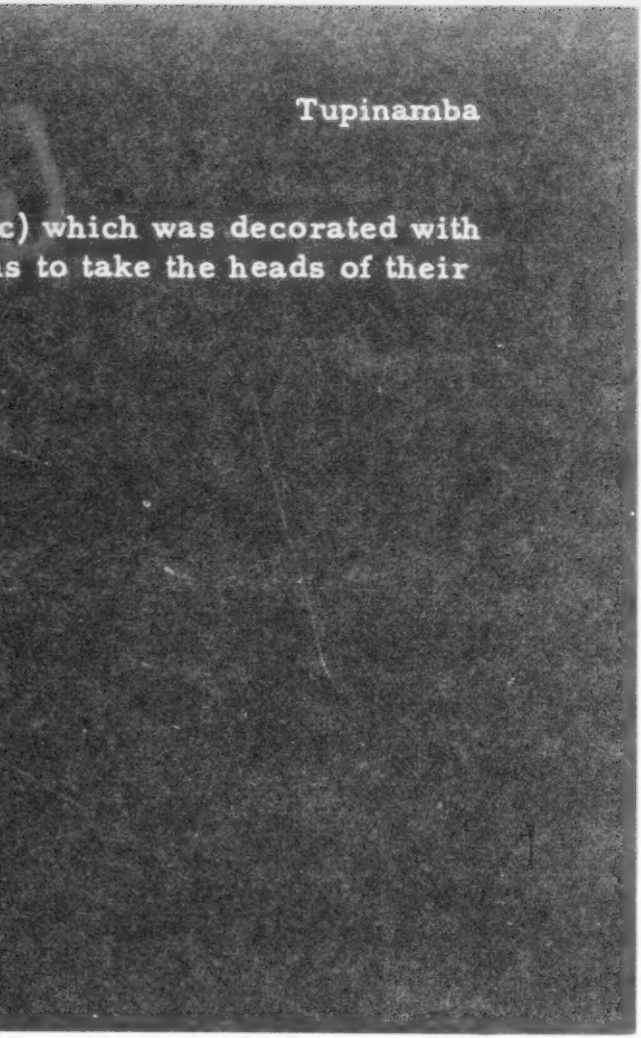
2: Thevet--197
116, 727

They keep track of the time that a
with certain round fruits or fish bone
rosaries, which they put around his n
they remove a rosary bead each mont
death. Instead of these rosaries, the
necklaces as they have months to live
five and do not keep track of the hour
moons.

prisoner has to live by a cotton necklace strung
s or bones of some other beasts, made like
eck. If they want to keep him four or five months
h, when none is left, they put the prisoner to
y sometimes put round their necks as many
. I may add that the natives do not count beyond
s of the day, nor even of the days, but count the

vet--273 (1555) 1878
7, 353

could see his hut (the hut of the chief Quoniambe
of Portuguese. It is customary with these Indian
s and to suspend them from their huts.


Tupinamba
c) which was decorated with
s to take the heads of their

5: Léry--548-549
116, 727

passed over Sea, I would transpor
revenge is so inherent in the mind
that he should be devoured by the
Countries: for shee hoped, that g
convey himselfe unto his Countrym

t the little childe hither. But shee (the desire of taking
es of that Nation) answered that [549] shee had rather
Tououpinambaultii, then to be carried into so remote
rowing older, he might be some meanes escape, and
ien, and revenge the death of his kindred."

4: Léry--II, 43-51 (1557) 188
116, 266, 727

Now we shall see how prisoners captured in wa
enemies. As soon as they arrive, they are fed on
also allotted a woman [AM: though no husbands ar
who has a prisoner is not loath to permit marriage
prisoner's wife is nice to him and supplies all his
a long time, more or less according to their abilit
fattened them like pigs in a sty, they break their h
the following ceremonies.

When all the surrounding villages have been not
women and children flock together. Then they dan
morning. Even the victim, in spite of knowing his
on the contrary, covered with feathers, he jumps a
all. After he has enjoyed himself and sung for six
or three of the most distinguished men in the crowd
cotton rope, or rope made of the fibers of a tree ca
not resist though his two arms are left free. He is
triumph. Boasting audaciously and confidently of h
hold him fast: "I am a brave who has tied up and c
ing more and more excited, but with the same air,

r are treated in the land of their
the best food to be had, and they are
e given to the females]. The man
with his daughter or sister. The
needs. They are kept in captivity for
ies as hunters and after they have
eads and eat them while performing

ified of the execution day, men,
ce and drink [44] caouin the whole
fate, does not show sadness, but,
bout, drinks and is the jolliest of
or seven hours, he is seized by two
d and is tied around the waist with a
alled vuire.... The prisoner does
thus taken about the village in
is past deeds, he says to those who
hained your relatives." Then becom-
he turns in all directions and

4: Lery--II, 43-51
116, 266, 727

assured than ever answers in his langu
is to say: "Yes, I am very strong and h
Then to make his enemies angrier, put
not pretending. How many of your peo
have I eaten them." Adding other simi
says: "You who are now in our power w
by all of us." "Well," he answers, "m
who fear natural death nevertheless co
midst of their enemies. . . . [47]

Then while they are still speaking, t
raises his wooden club with two hands a
strikes the head of the poor prisoner, l
seen some of them fall dead at the first
true that you can see them tremble and
twitching nerves and the blood which oo
with such accuracy and selects so well
that there will be no loss of blood] that
to strike twice. . . . As soon as the priso
she will come near the corpse and mou

age: "Pa, che tan tan, aiouca atoupave," that
ave really knocked down and eaten many."[46]
ting his hands on his head, he exclaims: "I am
ple I dared attack and capture, and how often
lar words. The one who is ready to kill him
ill be killed by me, then barbecued and eaten
y relatives will avenge me." These barbarians
nsider themselves happy to die publicly in the

he one who is ready to perform the killing,
nd with the rounded section at the end of it
ike a butcher who knocks down a bull. I have
stroke without moving arms or legs. It is
shake when they fall down on account of the
zes forth; but the executioner strikes the head
the particular place behind the ear [AM: so
usually to take their lives it is not necessary
ner has been knocked down, if he had a wife,
rn a little....after she has thus shown her

4:Léry--II, 43-51
116, 266, 727

for the rest of their lives, they rub
der, making erasure impossible. T
prisoners they are known to have ki
than the others.

If the women given to the prisone
father insist that such children orig
eat them soon after their birth, or
such extreme measures.

the incisions with certain mixtures and black pow-
'he more of these marks they bear, the more
lled and are accordingly esteemed more gallant

ers are pregnant, the savages who have killed the
inated from the seeds of their enemies and they
they allow them to grow up a little before taking

5: Léry--548-549
116, 727

"This battell being ended in the s
on both sides, our Tououpinambaul
captives more or lesse, both men a
no other service, but encouraged t
somtimes discharging them, as we
unto them if strangers went with th
that from that time the elder sort e

The Captives therefore being pla
stronger bound with ropes, we wen
tant about foure and twenty miles.
tives with them, came unto our Ca
would sell certaine slaves to Villag
from the jawes of the Barbarians:
which not long after was plainly de
little childe scarce two yeeres old,
of amounted to three French pounds
What will be hereafter I know not,
rived here, wee have scare eaten t
keepe that little childe unto my self
lenged both the mother and the sonn

pace of three houres, and many slaine and wounded
tii carried away the victorie, and brought about thirtie
and women, to their people. And wee, who performed
ne Barbarians with our drawne swords, and small shot,
beheld them fighting (in that it was most acceptable
em to the warres) procured so great an opinion of us,
mbraced us with a speciall good-will and love.
ced in the middest of the Armie, and some of the
t unto the Bay of Ganabara, from which we were dis-
A few dayes after, certaine Barbarians, who had cap-
stle, whom by Interpreters, we intreated that they
agno. So, a great part of the captives was delivered
yet hardly, and against the will of the Barbarians;
clared unto mee. I bought a certaine woman with her
the price was certaine merchandise, the value where-
s. But hee that sold them, complained thus unto mee:
but since Paycolas (for so they named Villagagno) ar-
he halfe part of our captives. I greatly desired to
e, but Villagagno, restoring my merchandises, chal-
ne. I sometimes said, unto the mother, that when I

6: Abbeville--282-282v
116, 567, 727

As for their slaves, [282v] they re
bought them, or with those to whom t
bers of the family. They are well fe
give them their daughters or sisters
ever, they are free to go wherever th
ing whenever they want. In a word, t
whatever they please. They will only
been given. The female slaves work
waiting as well as the male slaves to
vices when the occasion arrives.

main in the huts with those who have captured or
hey have been given, exactly as if they were mem-
l and well treated. And what is strange is that they
as wives until they decide to kill and eat them. How-
ey like, they work in the fields, go hunting and fish-
hey are not compelled in any respect and they do
do as they please according to the order they have
in the gardens and at home just as any other woman,
be killed and eaten as the only reward for their ser-

4: Léry--II, 43-51
116, 266, 727

addressing a man in the crowd says: "I k
"I have knocked down and eaten your brot
many men and women that I cannot count
doubt but what the Margaiats of my natio
Finally, after he has been thus shown in
apart, one to the right and the other to th
holding in their hands the ends of the rop
firmly that the prisoner being fastened, a
position and cannot move in either direct
brought to the prisoner. Those who hold
themselves with shields, and say: "Take
throws missiles and kicks hard at those
times as many as three or four thousand.
he has exhausted his missiles and everyt
then the killer, who has remained hidden
with his club which is splendidly trimme
He also wears a feather bonnet and other
addresses him in these terms: "Are you
enemy? Have you not killed and eaten ou

have eaten your father", or to somebody else:
thers." In short, he adds, "I have eaten so
them. As far as that goes, don't have any
n will eat as many of you as they can capture."
public, the two savages who hold him, step
e [45] left, for a distance of about three fathoms,
e, which being of equal length, they pull so
as I have said, around the waist is held in one
ion. Then stones and potsherds or both are
the rope, in order not to be injured protect
revenge of your death." Thus the prisoner
who stand around him, and who number some-
Don't ask me whether some are hit... When
hing which he can throw, even clods of dirt,
during the day, sallies out of one of the houses
d with the most beautiful and wonderful feathers.
ornaments. Approaching the prisoner, he
not of the nation called Margaiat, which is our
r relatives and friends?" The prisoner more

4: Léry--II, 43-51
116, 266, 727

grief and shed a few tears on her dead
some of his flesh. This is also done
human flesh than the young women, an
prisoners that they dispatch them in t
they keep in readiness, and after rem
so that they make the corpse as white
roasting.

Then the master of a slave orders
cut it into pieces, which is done so qu
could dismember a sheep faster.... T
fierce and implacable, rub their bodi
the blood of their enemies.... This is
sharp stones made for that purpose.

All the parts of the body and even t
iately put on the barbecue, near which
fashion, the old women gather to coll
of these big high wooden grates, and
and licking their fingers say: "ygatou

l husband, if she can she will be the first to eat
by the old women, who are more covetous of
nd constantly request of those who [48] have
his way. They come with warm water, which
oving the first skin they whitewash the corpse
as a suckling pig which our cooks prepare for

him and others to take the corpse and split and
ickly that there is no butcher in this country who
hese barbarians in order to make their children
es, their arms, their thighs and their legs with
done before they cut the corpse into pieces with

he tripes, after having been cleaned, are immed-
n, while everything cooks according to their
ect the grease which runs along the [49] sticks
exhort the men to always give them such meat,
", that is; "It is good."....[50]

4: Léry--II, 43-51
116, 266, 727

When the flesh of one prisoner or
day, is cooked, all those who have c
joiced around the barbecues and bes
their enemies, get a piece before le
this for the sake of the food, though
good and delicate, but out of vengeai
of the old ladies, who are fond of it]
of the corpses they spread by this m
increase their foul courage, everyth
ers, from the toes to the nose, ears
with the exception of the brain which
heads. . . . and the first thing they ex
heads stripped of flesh and they then
same way with all their enemies. T
bones of the thighs and the arms fro
which they pull out and string like be

Those who do the killing regard i
that it is done they go apart and have
the point of bleeding as well as othe

of many, since they often kill two or three in one
o-operated in the slaughter, after they have re-
towed furious looks on the pieces and limbs of
aving, even if they are numerous. They don't do
they admit that this human flesh is marvelously
nce rather than pleasure [AM: with the exception
. Their main purpose is that by gnawing the bones
eans fear and terror to the living. In fact, to
ing that they can find of the bodies of their prison-
, and top of the head, is entirely eaten by them,
they do not touch. Moreover, they keep the
nibit to the French when they visit them is these
recite their deeds and say that they deal in the
hey also [51] carefully keep the longest and largest
m which they make flutes and fifes, and the teeth,
eads of a rosary and wear round their necks.
t as an act of glory and honor; and the very day
e their chest, arms, thighs and calves slashed to
r parts of the body. To make these wounds show

8: Soares de Souza--333
116, 727, 551

in color during the life of the tattooed ma
There are Indians who incise themselves
bodies which has not been slashed.

(1570-87) 1851 Tupinamba

an. This is regarded as a great elegance.
so often that there is no region of their

': Evreux--45-46 (1611-13) 186
16, 727, 567

MC: explanation for his reluctance to work given by
l'Evreux.] "you have not put your hand on my shoulde
ne to you when he took me..." [46] When a man falls
im strikes him on the shoulder with his hand saying:
his poor captive, no matter how high he may have ra
imself as a slave and a defeated man, he follows the
aithfully without having to be watched. He is permitt
what he wants, and generally marries the daughter or
he day when he is to be killed and eaten.

a Tupinamba slave of Pere
er in war, as did the one who gave
a prisoner, the one who captures
"I make you my slave". Hence
nked among his people, recognizes
victorious man, serves him
ed to go to and fro, does only
the sister of his master, until

8: Soares de Souza--334
116, 601, 727

The brothers of a killer go through the
shave their heads and paint themselves
persons. The cousins, whom they call
drinking party. In order not to feel the
their bodies for a long time with boiling
they do not feel the incisions, but later

(1570-87) 1851 Tupinamba

e same ceremonies as their brother. They
with genipa and make a few incisions on their
"brothers", do likewise; and they also have a
pain when they incise themselves they wash
water so that the flesh is softened and thus
they are in danger of their lives.

8: Soares de Souza--334
116, 266, 727

They put neatly made cords around
them well so that they can get fat and
These girls give them food all the tim
If the girls get pregnant, they raise
and offer them to their closest relativ
skull on the plaza and take a new nam
and the mother is the first to taste the
escape. The mother who does not eat
enemy, is looked down upon, and it is
child away. Some women run away wi
given them food. Such women do not
until they are big enough to escape the
Tupinamba do not kill their prisoners
used. They treat them well and these
do not try to because it is optional wit
Tupinamba like to have slaves in orde
up a child, they kill them with these c

(1570-87) 1851 Tupinamba

the waist and neck of their prisoners. They feed
they give them the prettiest girls of the village.
e and they treat them well.
the children to an age at which they may be eaten
es, who are very grateful. They break the child's
e. The child is roasted and eaten at a big feast
flesh. No child born from such unions can
her own son, called cunhambira or son of the
worse if her brothers or parents do not give the
th the captives after having cut their ties and
nand over their children, but if they protect them
fury of their enemies they are safe. Often the
, because they were taken when small and can be
men could run away if they wanted to, but they
h them. Since contacts with the Portuguese, the
r to sell them. Often also after having brought
eremonies.

8: Soares de Souza--336
116, 266, 727

The day before the execution of a
they drink many drinks in the morni
and who drinks with them. The then
will suffer and praises of the killer.
honey and cover him with bright feat
and his feet with rucu. They put a c
as he can. The prisoner boasts of h
of the executioner and he threatens t
take the prisoner to a field where he
a distance of 20 palms. These posts
are passed. Old women tell him to
near. He answers with courage that
with fortitude.

The killer is painted with genipa a
bracelets and anklets of feathers and
a wheel of feathers on the buttocks.
shell beads and decorated with egg s
according to their style on a layer o
of the club there are tassels of long

(1570-87) 1851 Tupinamba 1-2

a prisoner they sing and dance, and on the very day
ng, singing verses referring to the man who will die
nes of these songs are insults against the man who
Before they drink they smear the captive with
hers. They paint the rest of his body with genipa
lub in his hand so that he may defend himself as well
is deeds and tells how he slaughtered the relatives
he village with the vengeance of his relatives. They
is placed between two posts, stuck in the ground at
s have holes through which the cords which hold him
look at the sun for the last time since his end is
since he is so sure to be avenged he accepts death

nd wears a bonnet of yellow feathers, a diadem,
d bunches of white shell beads across the chest and
He has in his hand a heavy club inlaid with white
hells of different colors, arranged in designs
f wax, in which they set in nice order. At the end
feathers hanging from the handle and called

8: Soares de Souza--336
116, 266, 727

embagadura. When the killer is read
had among these pagans, his relative
They accompany him with lengthy so
drums, calling him a fortunate man;
for the death of his ancestors and of
arrives at the field of execution whe
his hand and full of courage. The ki
himself since he has come to kill hi
The other man, holding his club with
dodge, but those in charge of the rop
happens sometimes that the prisoner
injures him, though he is prevented
only prolongs his life for a short whi
his club. After the execution the co
The killer adopts a new name and he
He retires into his hut where he thro
ers in war change their names with
no less pomp than for the one who ac

y to receive that honor which is the greatest to be
s and friends gather and fetch him from his house.
ngs and with the playing of trumpets, flutes and
for he has gained the great honor of taking revenge
his brothers and relatives. Amid this noise he
e the victim has been waiting for him, a club in
ller stops in front of him and tells him to defend
n. The prisoner answers with a thousand invectives.
two hands attacks him and the prisoner tries to
es pull them so that he has to receive the blow. It
before dying reaches the killer with his club and
by the cords. This is of no avail, however, for he
le and finally the executioner breaks his skull with
rpse is dragged to the place where it is divided.
declares it with the ceremonies already described.
ws away all his array. Those who took the prison-
he same festivities and rites and this is done with
tually kills the prisoner.

12: Magalhães de Gandavo--102-107
116, 266, 727

"One of the customs of these Indians wh
which they seem to exceed all other men,
employ toward any person whatsoever, n
For they not only mete out to him a cruel
disengaged from all passion; but, moreov
themselves, they eat all his flesh, thereb
are even worse than brute beasts who hav
clemency. (98)

First, whenever they capture an enemy
to their own land, so that they may all tak
As soon as the people in the village have r
they go out from the village for about half
he arrives they all receive him with gross
which it is their custom to make out of the
the same way. And as they enter into the

"98 [Forfootnote 98 see the following shee

hich is most repugnant to human nature, and in
is the great and excessive cruelty which they
ot of their tribe, who may fall into their hands,
death, at a time when they are most free and
er, after this, in order completely to satisfy
y displaying such diabolical cruelty that they
e no reason and were not borne to exercise

, one not killed in active combat, they take him
e vengeance on him according to their taste.
news that they are bringing in such a captive,
a league where they wait [103] for him. When
insults and vituperation, playing upon flutes
leg bones of enemies whom they have killed in
village after having walked with him in triumph

t.]"

Abbeville--289v-290 (1611) 1614
, 727

hen one of their men is killed in combat, there is gre
ong harangue to magnify his courage and valor.
If they take prisoners in war, they tie them up and t
umph, where all the women and particularly the old
th great joy. They strike their mouths with their ha
ns out of sheer joy to see their prisoners. If among
ey threaten to eat them immediately lest they get lea
them and feed them lavishly, giving them their daug
e unbound and free to run away, [290] they never do
ey will be killed and eaten at some time. If a prison
uld be held as a coüaue eum, that is to say a coward
utrymen would kill him and blame him for not having
ong his enemies, as though his relatives and people
take revenge for his death... So, they prefer to be k
n to run away as they could easily do, being free and

Tupinamba

at mourning at the burial, and

ake them to their villages in
ones, receive their own people
nds and utter cries and exclama-
the prisoners there are old ones,
, and if they are young, they un-
hters and sisters. Though they
t, in spite of the knowledge that
er escaped to his own country, he
, having no courage. Even his
had the courage to face death
were not sufficiently powerful
illed and eaten by their enemies
unbound. . . .

8: Soares de Souza--333 (1570-8
116, 727, 551

Any Tupinamba who kills an enemy takes a new n
has given a big feast. When everything is ready
the evening before with genipa and from then on
stop singing. After they have sung a great deal,
the killer to disclose his new name. He shows f
tells them. They compose songs based on the m
killer's praises. When the feast and the drinkin
hammock as if he were sulking, for a few days,
considered dangerous during such a period.

When a Tupinamba has killed an enemy in war
home, if the fact is known to the other occupants
quarters and they take all his weapons and his ut
and has to allow everything to be taken without s
given his feast, he allows his hair to grow durin
When the hair has grown out, he organizes anoth
ing. Again they have their chanted vespers and
shaves himself and smears himself with genipa a
figures with an aguti tooth. In these wounds they

7) 1851 Tupinamba

ame which he keeps a secret until he
for the party, they paint themselves
to the following morning they do not
all the inhabitants of the village ask
irst some reluctance but he finally
otif of the victim's death and on the
g are over, the killer lays in his
and he refrains from foods that are

or somewhere else, upon returning
of the house, they rush to his
ensils. The murderer cannot resist
aying a word. After the killer has
g several days in sign of mourning.
er drinking bout to give up the mourn-
on the very day of the feast the killer
and incises his skin in all sorts of
smear a dye which remains bright

12: Magalhães de Gandavo--102-107
116, 266, 727

"98. [Footnote 98, page 102] There
so impressed the Portuguese as the cu
are, however, people who hold the opi
and that the use of the custom was ver
the following legend about the origin of

'They eat human flesh, but only that
cause that flesh seems of superior qua
ing tradition: An old woman had an onl
his country. The war continued, and s
had killed the young man, and led him
snapped at him like a mad dog, and bi
and having come up with his own peopl
him alive, [227] and showed them as p
From that time on, the inhabitants of t
which they took prisoner, who in their

The practice of cannibalism has been
other during their development. The u
of an enemy gains the courage of his e
tain parts of the body were especially

was no other custom of the natives of Brazil which
stom of anthropophagy, or cannibalism. There
nion that the early accounts are quite exaggerated,
y slight, if not entirely absent. Pigafetta relates
this custom in Brazil:
of their enemies, not doing it habitually, nor be-
lity to others. The custom originated in the follow-
y son who was killed in combat by the enemies of
hortly afterwards they took prisoner the man who
before the mother. She, in an access of fury,
t him. Later on, the prisoner succeeded in fleeing.
e he told them that the enemies had wished to eat
roof the tooth marks which he had on his shoulders.
hat district began to eat in earnest the enemies
turn followed the same example.'
noted among nearly all peoples at some time or
nderlying idea seems to be that he who eats flesh
nemy and waxes braver than before. Hence, cer-
sought, the heart for instance, as it was considered

12: Magalhães de Gandavo--108
116, 727

they stand guard over her body until it

"101. There is in existence a great
man flesh in Brazil, substantially the
I have come on is that contained in the
Plata, July 10, 1528. Next, the accou
Anchieta (Letter), 1554; Nicolas Barr
quez (Letter), 1557; Thevet (France A
letter that he was an eye-witness to th
very much earlier, even in Columbus'

is given burial. (101)"

number of accounts of the ceremony of eating hu-
same, but varying in the details. The earliest one
letter of Luis Ramirez, written from Rio de la
nt in Santongeois' Cosmographie, 1544; then Father
é (Copie de Quelques Lettres), 1556; Antonio Blas-
ntarcticque), 1558. It would seem from Blasquez's
e event. Allusions to eating human flesh occur
s accounts of his voyages."

galhães de Gandavo--102-107 (1576) 1922
6, 727

t of courage. It is rarely found that human flesh
flavour, but often in times of scant food supply i

was eaten because of a fondness
t was indulged in faute de mieux."

12: Magalhães de Gandavo--102-107 (1576) 192
116, 266, 727

that, as they are taking vengeance on him for thes
like valiant men, to avenge him; and they will do i
ecutioner] and his whole tribe. These and similar
employ on such occasions, the executioner rushes
both hands as though he were going to kill him, an
times, making feints as though he would strike hin
above him the cruel sword in the grip of those viol
enemy, with eyes and attention fixed upon it, vainl
ability. And while these attacks are going on, it s
grips and that the victim maltreats the executioner
very rare, for the onlookers rush up very quickly
as the executioner sees an opportune time, he give
skull is shattered. There is an old Indian woman
and as he falls, she comes up very quickly and put
brains and blood. Having finished killing him in t
each chief who is present takes his portion to rega
roast and cook every part of him, and nothing is le
ity do not partake, every one save the man who kil
other hand orders himself scarified over the whole

e deaths, just so will his tribe have,
t in the same way upon him [the ex-
words having been said, which they
upon him with the sword raised in
d with it he threatens him [106] many
n. The miserable victim, who sees
ent and relentless hands of his arch-
y defends himself to the best of his
ometimes happens that they come to
with his own sword. But this is
to free him from his hands. As soon
s him such a blow on the head that the
ready with a large gourd in her hand,
s it under the head to catch in it the
his way, and having cut him in pieces,
le the people of his village. They
ft of which the people in the commun-
led him; he eats nothing, but on the
body, because they consider it

12: Magalhães de Gandavo--102-107
116, 266, 727

certain that he would soon die if he did
performed this duty. They are accusto
other part, (99) and to keep it some mo
other feast with the same ceremonies,
as on the day when they killed the victi
of their enemies, their hatred is confir
deeply, and for that reason they are alw
as I have said."

"99. In an unpublished MS. of 1570,
there is an account of the Spaniards' go
within the territory of the State of Ecua
which a vaquiano (an experienced warri

not spill some of his own blood as soon as he had
amed to [107] smoke an arm or a leg or some
onths, so that, when they wish, they can have an-
in order to renew the pleasure of their vengeance,
m. And after they have once thus eaten the flesh
rmed in perpetuity, for they feel this insult very
ways trying to avenge themselves one on the other

in my possession, written by one Pero Lopez,
ing into one of the Indian houses in a district now
dor, and finding there longuinazas, smoked meat
or) told them was made of human flesh."

13: Magalhães de Gandavo--168-171
116, 266, 727

"They spare the life of none of thei
wars are very perilous and should be
which have been the undoing of many
they regarded fighting with the Indian
so many of them have died miserably
have; among them there have been dis
in those regions. If at the time of the
capture some of their enemies, they
Portuguese or of some enemy Indian
place a very thick rope about the neck
hang up for him a net in which to slee
and honoured in the village, to sleep
and he goes nowhere unaccompanied b
him well with food and drink; and afte
or as long as they please, they decide

They celebrate great ceremonies a
which to get drunk; this is made of th
after it is cooked, some Indian virgi
three or four days they drink it. On
they take him to bathe in a stream, if

r captives, but kill all and eat them, so that their
considered seriously, because one of the reasons
Portuguese has been the great indifference which
s, and the small concern which they felt for it; and
for not having prepared themselves as they should
sastrous deaths, and this is happening at each step
eir impetuous rush these Indians do not kill, but
bring them alive to their villages, whether they be
tribe. As soon as they arrive at their houses, they
of the captive in order that he may not flee; they
p, and give him an Indian girl, the most beautiful
with him; she is also charged with guarding him,
by her. This Indian girl is charged with providing
r they have kept him in this way five or six months,
to kill him.
nd feasts in those days, and prepare much wine on
e root of a plant called aypim which is first boiled;
ns chew it and spit the juice into large jars, and in
the morning of the day on which they kill the captive,
there is one near the village, with much singing

12: Magalhães de Gandavo--102-107
116. 266, 727

from one place to another, they put about h
and very thick where it encircles the neck,
it save the official who made it. This rope
night so that he can not escape. Then they
the man who captured him they hang up his
gets into it all the insults cease, and no on
present to him is a girl, the most beautiful
to him for a wife: and from that day on she
guarding him, and he may never go anywhe
feted him for a year, or as long as they de
last days before his death they prepare, fo
vengeance, many new utensils, and make n
[104] aipim, of which mention has been ma
house where they put the prisoner. On the
the morning, before sunrise, they take him
much dancing, they bathe him in a stream.
village, they take him to the public square
the rope from his neck to his waist, with o
at each end two or three Indians lay hold.

his neck a cotton rope made for the purpose.
so woven and tied that no one can do or undo
e has two long ends by which they tie him at
put him in a house, and next to the station of
s hammock, and as soon as he [the captive]
e abuses him further. The first thing they
l and honoured of the village, whom they give
is responsible for preparing his food and
ere unless she accompany him. After having
sire, they decide to kill him, and during the
r the celebration of the carrying out of their
nuch wine of the juice of the plant they call
de above. During this time they erect a new
day in which he has to suffer, very early in
from the house, and with many songs and
And as soon as they have led him back to the
in the centre of the village where they transfer
ne end of it in front and the other in back; and
They leave his hands free for they delight in

12: Magalhães de Gandavo--102-107
116, 266, 727

seeing him defend himself with them: an
to oranges, which they have among them
jure whomever he wishes. The man wh
and most distinguished of the country, u
of their esteem and as a mark of honour
of parrots or other birds of various colo
with an Indian who carries his sword upo
hard and heavy wood and is shaped like a
to a paddle. Having arrived be-[105]fore
about, first one way then another, under
withdraws a bit from the prisoner, and b
mon, saying, that he [the captive] should
son, so that he [the executioner] should
he had killed a weak effeminate man of n
ber those valiant men who have died that
their hammocks like weak women who w
deaths. If the victim is a spirited man a
times happens) he replies with much haug
once since he has killed many of their re

d they place within reach some hard fruit similar
, which he can throw and with which he can in-
o is appointed to kill him is one of the bravest
pon whom they bestow the appointment in token
. He feathers his whole body with the feathers
urs. Thus attired, he comes upon the scene
on an earthen vessel; the sword is made of a
club, although at the end there is a resemblance
the prisoner, he takes his sword and twirls it
his legs and arms. These ceremonies over, he
egins to make a speech in the manner of a ser-
show himself very brave in defense of his per-
not be dishonoured, and so that no one could say
o spirit, and that he [the captive] should remem-
way at the hands of their enemies, and not in
ere not born to achieve such honour by their
nd is not dismayed by this incident (as some-
ghtiness and daring, that he should be killed at
latives and friends. Nevertheless he is aware

12: Magalhães de Gandavo--108 (157
116, 727

"It sometimes happens also that she [AW: th
her husband, and succeeds in fleeing with hi
There are a few Portuguese (100) who have e
Nevertheless, it would be impossible for on
is not saved by this means, or by some occu
accustomed to grant life to any captive, nor
for any wealth in the world, whether the vict
chief or some one else in a village happens t
enemy, as very often happens, by this act sh
vengeance upon her, in deference to the man
a natural death, in order to comply with the
in this to give offense to the husband) they a
in rare cases when she has sons, these will

"100. The following story is related of Je
tured in war with the Indians in Pernambuco
daughter of the chief, who became enamoure
was the medium by which friendly relations
guese. It is a story very similar to the tale
other instances in the literature of the perio

e wife given to a captive] falls in love with
m to his country to save him from death.
escaped that way and who are still living.
e to escape from their hands with his life who
lt strategem, for they [the Indians] are not
would they give up their hope of vengeance
im were male or female. Except that if a
o marry one of the female slaves of the
ne becomes free, and they agree not to take
who married her. But as soon as she dies
rules of their cruelty, (and there is nothing
re accustomed to crush her head, although
not allow any one to come near her, and

ronymo Albuquerque: After he had been cap-
, January 2, 1548, his life was saved by the
d of him. She not only saved his life, but
were established between natives and Portu-
of Captain Rolfe and Pocahontas. There are
d."

13: Magalhães de Gandavo--168-171
116, 266, 727

and dancing; when they arrive with
one stretching in each direction, wi
way they lead him to the middle of
that it is impossible for him to mov
they enjoy seeing him defend himse
first decks his whole body with par
must be the most valiant and most
sword of very hard, heavy wood, w
up to the victim saying many things
relatives: having insulted him with
the head which breaks his head in p
woman with a gourd in her hand wh
and puts this to his head, in order
roast and eat every part of him, so
sake of vengeance than on account
eaten the flesh of these enemies, th
this injury is felt keenly, they are
whom the captive slept is pregnant,
cook it and say that that child, boy

him in the village they tie about his waist four cords,
ith three or four Indians attached to each end; in this
the plaza, and pull so much on each of these cords
ve in any direction: they leave his hands free because
lf with them. The man who is designated to kill him
rot feathers of many colours; this executioner [170]
honoured of the country. He carries in his hand a
ith which they are accustomed to kill; and he comes
to him, threatening his entire posterity and his
many injurious words, he gives him a heavy blow on
ieces and kills him on the spot. There is an old India
o, as soon as the victim falls, approaches very quick
to catch the brains and blood. Finally, they cook or
that none of him remains. This they do more for the
of hatred or to satisfy their appetites. After they hav
ey remain more confirmed in their hatred; because
always desirous of taking vengeance. If the girl with
they kill the child she bears, after it is weaned; they
or girl, is verily their enemy, and therefore they are

13: Magalhães de Gandavo--168-171
116, 266, 727

very desirous of eating its flesh an
knows the end destined for the chil
the womb and produces abortion.
love with the captive and becomes
country, in order to save his life;
have thus escaped. Many Indians h
some of them are so brutish that th
Once there was an Indian already ti
he did not desire it, but wished the
consider him brave, and all of ther
not fear death; and when that hour
in that pass."

d taking vengeance upon it. And because the mother
, often when she is pregnant she kills the child in
t [171] sometimes happens that she falls so deeply in
so enamoured of him that she flees with him to his
nence there are living today some Portuguese who
ave saved themselves in the same manner, although
ey do not wish to flee after they have been taken.
ed in the plaza to be killed, and they gave him his life;
m to kill him, for, said he, his relatives would not
n would avoid him: hence it comes about that they do
arrives they are imperturbable, and show no sadness

26: Thevet--242-243 G-3
116, 266, 727

Pursuit of thei

Being in the village of Margariampia,
hold to treat their enemies. They have
cotton rope, having at least 30 brassées
their Carbe, the square in the middle of
on branches in order to dry it, then they
them take it to make a knotted rope whic
of joy, everybody claps hands, and all g
presence of the prisoners. Afterwards,
made of big pieces of wood, even the doo
prison, in which they are carefully guar
the lodges of the south, into which they
their hair shaved off in the front and bla
body. Being thus blackened, their mast
them blacken with genipap in the presen
the prisoners in the same lodge in which
stayed only until the evening. Night havi
from which they had left in the morning,

r Wars and Prisoners

I discovered still more ceremonies that they
brought in large pots the Maussorent, a large
[MJ: span of the arm] in length, and put it in
their villages: Being in place, they stretch it
bleach it. After the drying, the oldest among
h is quite a difficult task. After that, in a sign
ive a grand shriek--all this being done in the
they make the prisoners leave their lodges,
ors [huys] of these lodges, which serve as a
ded. Having taken them out, they lead them to
carry their beds, these prisoners are seated,
ckened with genipap all over the face and entire
er has most of the older women come, and makes
ce of the said prisoners. After that, they gather
they had been placed beforehand, where they
ng fallen, they are taken back to the same lodge,
and put up their beds. This was the last time

26: Thevet--241 G-3 (1555) 1928
116, 266, 567, 583, 727

On no occasion have they kept him [EJ: a pr
Others do not keep him very long. It depends
Very often they marry those who please them,
soon as the women bear their children, they [
They are executed in their presence [EJ: i. e.,
that day a soup is made of the remains of som
them assemble in their village-house, which t
in their midst, decides what portions of his bo
until there is no part of his body left undistrib
before this act.

Those to whom a small portion of his body is
order to fill the needs of their food supply. T
will suffer sooner from hunger if prisoners ar
decide among themselves which one will kill h
feather him and paint his face. They decide a
who shall wash him; those who will set fire to
fire-brand into his anus--being careful that no
describe in the following chapter their method
monies--as more space will be needed for this

isoner] more than fifteen or twenty years.
on the will of whoever has him under guard
but actually it is no pleasure because as
EJ: the captives] are killed and eaten.
in the presence of their children]. On
e other prisoner. Afterwards all of
hey call Carbe. The prisoner, seated
dy they should have after he is killed--
uted. However, they will not kill him

assigned are obliged to contribute in
hey do not refuse, because they themselves
e not treated well. The same day, they
im, who should blacken him with genipap,
lso, who will take him when he is unfettere
his hair and when he is killed, put the
thing of the body is wasted. I shall
of killing, and the accompanying cere-
s.

26: Thevet--242-243 G-3
116, 266, 727

they went into their lodge. All the
couched there, having their beds h
They did not stop during the night--
did not get much sleep, hearing the
the prisoners they were told that m
friends, that the time had come for
the same night. [243] I have be
slept at all--but they never slept.
chant to me: He told me that in the

old women who had blackened in their presence were
anging all around the prisoners, and began to sing.
they sang without even sleeping. The prisoners
melodies of these sweet Proserpines. To cheer up
embers of their nation had killed not one of their
them to pay their debt, and that they would be eaten
en to see these witches three times to see if they
I even took one of my interpreters to explain their
ir chant they said that they would avenge their friends.

ranatinga, in the Capitania of São Vicente
woman of his tribe, also very old, and b
nce, and many daughters who had marrie
given him many grandchildren, and notwit
was a Guayanã from the forest, his slave

circa 1570) 1846 Tupinamba

e, Cay obiy, an old man of many years,
by whom he had had a son, a man of im-
ed headmen of the village of Jaribatiba and
hstanding this married another woman,
that he had taken in war.

: Anchieta--258 (circa 157
6, 595, 727

They also call the enemy women whom they capture
emirecô, even though these may be Christians, as w
ortuguese, whom the Tamoyos took in their attacks
e Portuguese which they took as women just as they
Temirecô is also applied to the young women who w
The Portuguese gave the fathers of these girls trifles
ame way that Indian sons-in-law would occasionally
r their fathers-in-law.]

0) 1846 Tupinamba

in war and with whom they live
were many of the slaves of the
, and the half-breed daughters of
did members of their own group.
ere mistresses of the Portuguese.
, iron tools, clothing, etc., in the
work in the fields or go fishing

17: Nobrega--93 [2]
116, 266, 727

When they capture someone, [AW: in warf
tied about his neck, and give him, for a w
else he is most contented with, and begin
for killing him arrives. For this occasion
together, for a feast, and, one day before
following day they carry him away, and pu
the belt, and there comes one of them who
through the habits of his ancestors, and, f
saying that he is courageous and not afraid
his own, and that he will be revenged by h
And when he is dead they cut off his thumb
rows, and the other (fingers) they fasten t
cooked and roasted.

are] they take him to a great feast, with a rope
ife, the daughter of the chief, or whomsoever
to raise him as they would a pig, until the time
n everyone from the surrounding district comes
they kill him, they wash him all over, and the
t him in a public place, tied by a cord through
is very well ornamented and (who) goes
inishing, he who is about to die answers him,
l of death, and that he has also killed many of
is family, and other things of a similar nature.
, because it is with this that he looses his ar-
sticks, in order to eat them when they are

18: Anonymous--438 [4] (1584) 18
116, 727

Naturally they are inclined to kill, but they are not
torture their enemies at all, since [porque] if they
they treat them very well, and content themselves
which is a very easy death, considering that usuall
them, so that they loose their senses. If any cruel
were rare, it was by the example of the Portuguese

cruel; because ordinarily they do not
do not kill them in battle, afterwards
with breaking their heads with a club,
y the blow either kills or at least stuns
ty existed, even though the instances
and the French.

26: Thevet--240 G-3
116, 266, 727, 766

This group of Tapouys do not eat the b
While they are dying, [EJ: i.e., Tupinan
go up and eat their dead relative. [sic] Aft
eaten, they cut off their very fine hair, a
then they put the pile of bones and hair in
that the earth is not worthy of rotting the

(1555) 1928 Tupinamba

bodies of their enemies when they capture them.
nba warriors killed in battle] all their kinsmen
er the flesh and all edible parts of the body are
and pile as many of the small bones as they can;
nto a soup--thus nothing is wasted. They say
m.

26: Thevet--240-241 G-3
116, 273, 343, 727

As soon as they have seized severa
villages advertising what they have ac
villages suddenly begin to sing. This
to sleep or doze. They beat their mou
their voices. In this manner they awa
while, long enough to prepare a sort o
of leaves--in which he [EJ: i.e., the
they drink outrageously, remaining in
After this, they have [241] the pris
verse freely with them until the time

l prisoners, they quickly send the news to the
complished. The older women of the aforesaid
singing lasts all night long; they don't even stop
uths with their hands, and scream at the top of
it the arrival of the prisoners. They stop for a
of uncovered cell, which is sometimes made only
captive] will sleep one night only. During the night
a state of drunkenness for three or four days.
oner brought to their village and allow him to con-
comes for him to be killed.

26: Thevet--241-242 G-3
116, 266, 727

Their custom is as follows: as soo
themselves upon him, take off everyt
and "battle-flour" [farine de guerre].
massacre completed, he goes before
is past--to recompense the loss he su
his name. Again, the old women thro
of some one of their cooked enemies,
seize the basket in which is the said
women goes and returns it to the one
all of them, who are going to take pa
in the village the next day,

on as one is seized or killed, his friends fling
hing he has, even his bed, stones bows, arrows
And as soon as a prisoner is taken, or the
the village, as a warning messenger as if everything
uffers when he enters the village, and he publishes
ow ashes on his back, and if there was any flesh
the women throw themselves on the former and
smoked-meat. Then the mistress of the other
to whom it belongs. Then afterwards [242]
rt, begin to take their names which will be published

6: Thevet--243-245 G-3
16, 266, 727

cars on the gum; they placed over that so
ere left resting--the flat part in the pots;
odge, and all night a dance was performed
ong, with a drum beating like they do in F
ne must not forget that this same day the
overed with beaten egg, together with the
lso those who made the scars on the priso

ne beaten egg. The swords thus decorated,
then at evening they were hung up in the
around them, leading in their chant a pitiful
rance at the burial of a war hero. Also
prisoners were gummed on the face, and
women, who decorated the swords, and were
ners' faces.

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

their pleasure, they pull him up again to s
him down, passed over him two times, the
but did not remain on the ground long, as i
it in an old gourd, and soon afterwards too
old woman who put a firebrand into his anu
then brought it over a huge fire, which was
skin him [peller] having also a warmer in
they wish, and the rest is delivered to thos
fat, podgy fingers and guts are (trippes) gi
are for the girls. They put the guts in the
anything out of them. I let you imagine wha

ee if he can stand up. The executioner, seeing
n broke his head, the blood from which fell
t was soon gathered up by a woman. She put
k out the sand. After he died there was an
s to keep from losing any substance, and
prepared before the execution, in order to
which the water is boiling, to cook whatever
e to whom it was previously promised. The
ven to the young men, and all the pluck (couree)
pots, as they leave the body, without taking
t a soup!

: Thevet--243-245 G-3
, 266, 727

'here was one prisoner who was only 20 ye
sleep with. I believe he had no great desi
ath his bed, while this young girl was with
the prisoners and women were blackened,
re blackened in a lodge for the same reaso
d feathers. The face was not covered with
ot of well-beaten partridge-egg having a gr
e to see. In their heads were also lovely p
o some women who dressed the same, exc
night long the remaining women and men
house--even to the houses where men and
pphion of beautiful feathers was attached t
d properly made. Next to the prisoners' b
out a foot and a half in height, on which the
large as a leg and two feet out of the groun
of the village, between the lodges of the n
ards were washed and shaved the same as
y were unfettered. All the savages were
e prisoners were made to run in the midst

ars old, whom a 15-year-old girl had agreed
re for her. His poor wife was asleep be-
him in the bed. That same morning, just
likewise the men destined to be sacrificed,
on. They were covered with gum, and many
plumes, only with gum, and over that a
ayish-green color. They were very grotes-
lumes, attached with wax. There were
ept that they had no feathers in their hair.
never ceased to dance, and went from house
women were feathered. This same day a
o each prisoner with wax. It was excellent
eds was a piece of wood stuck in the ground
e scophion was put--this piece of wood was
nd. Soon afterwards, the prisoners were led
orth and west and in this latter place their
on the preceding day. And at this same time
ined up on the other side between the lodges.
of the savages, lined up to receive each

6: Thevet--243-245 G-3 (1555) 19
6, 266, 727

risoner, each having an Amonas behind their back,
aving a shoe [MJ: sic] of new cotton. As soon as the
mong the ranks of savages, having a space of about 2
eized bodily, and everyone flung themselves on them
e square of the four lodges, [244] the place they call
e maussorent, of which we have spoken above [EJ: i. e.
3, page 242] giving to each one, two men to carry th
hit with genipap fruit all the persons that he wanted
ot like those which they were accustomed to. It was
he wife of each of the prisoners was behind her husb
enipap-fruit, or piles of roots, which they gave to th
rrows while following them. They ran on each side,
ho were nevertheless constrained to run after them.
ere led to the west house, where their bed was hung
their presence, for a second time, were several fe
een well adorned by their pretty dress, left the latte
Amonas behind their back. While leaving this lodg
nds, or passing in front of them, to frighten them th
e outside, they ran through the middle of the square
fight. After having been at this place for a while,

and being painted as stated before,
prisoners left the place, to run
20 paces between them, they were
, carrying them to the center of
Carbe, and passed around their necks
, cotton cordage; see category
he latter, likewise he was allowed
, even with bows and blunted arrows,
as if these arrows did not wound.
and, with a basket filled with
heir husbands, and even carried
or seemingly, with their guards
When they had run a bit, they
, and their scophions near by. And
athered women, who, after having
r lodge four by four each having
e they beat their mouths with their
he best they could. Then being on
, rising in revolt, as if they wanted
hey soon returned to the lodges.

6: Thevet--243-245 G-3
6, 266, 727

lways passing in front of the prisoners to r
me by fours on different occasions, like th
vening they had the prisoners leave their l
ecially for sleeping that night and put near
eapons, which they are accustomed to usin
unset, the said prisoners are led to the mi
oove, in order to force the prisoners to da
anced. The dance in which all the savages
alled the dance of the biche (MJ: doe), but
s they began to chase them from the rear i
verything. All that being finished [245]
aving the Maussorent wrapped by small twi
order to show them to each one, always h
ame day in the presence of prisoners, swo
olding at least half a barrel, and 2 other s
otton thread for the costume. They were c
ach of these swords were properly decorat
line of cotton on the lower end, in order t
so gummed at the point, and flat part of th

nake them more angry. They left a second
ne first time. Around five o'clock in the
odges, and led them to a lodge made es-
each one his scophion. They lead them with
g in their dances. In the evening, around
ddle of the square with weapons, mentioned
ance. One dared not know the oldest who
participated, men as well as women, was
it was interrupted by the prisoners inasmuch
n a way that they were constrained to leave
they were again fettered in their last prison,
igs, which they took alongside of the latter,
aving this Maussorent around the neck. This
rds were carried by each one in a new pot,
mall pots, in which were gum, feathers, and
carried to the north house, in which place
ed with feathers by each old woman, to tie
o make them stronger and afterwards were
e sword, on which they made well placed

26: Thevet--245-246 G-3
116, 266, 554, 681, 727

The next day, which was the day of exec
i.e. prisoners) were led to the Carbe, th
Leading them there, they play their accu
[EJ: a rope of cotton] to the end of some
went singing and dancing. Having arrive
from small trees, and extended its length
was pulled down to the middle of their bo
there embracing them and crying bitterly
were chosen by these women, who had pr
ranks. And it is a grand hour to whoever
they will kill their enemies. That being
principals, who gave it to the executioner
showing him the sword and pretending to
come for you to die and to avenge our fri
Thereupon the prisoner who stood rigid a
that he was well assured that his friends
was lingering. These words finished, th
several blows, such as at the end makes

cution, as soon as it was daylight, these (MJ:
e square where they would end their lives.
stomed instruments, carrying the Maussorent
small trees. Those who accompanied them
d at the said place, they took the Maussorent
, and that which they had around their necks
dies, leaving their arms free. Their wives were
. As soon as swords were taken by those who
epared them, all clung to them, standing in
holds them. That is a prophecy to them that
done, one presented the sword to one of the
. After he received it, he went to the prisoner,
[246] hit him while saying: "The time has
ends who were murdered by you and your friends."
s a rock, told him that he was not afraid to die,
would have vengeance on his death although he
e executioner hit him at an angle--rendering
him fall on the ground. And at the end to have

26: Thevet--247[3] G-3
116, 266, 587, 727, 764

After they made these worthy cere
with ritual cannibalism performed o
peril until they were dead and eaten.
the bow in front of them, arrows, ne
belonging to the defunct and give the
pense the Tupinamba for one of thei
bed, necklaces to go around his neck
The bows and arrows are washed an
to use the goods of the dead, until it
their slave. And if by chance the re
killed in battle, their widows never
the prisoner to recompense the loss
kill him, and eat in vengeance of the
Paraoussu-vots. And that relieves

emonies on them, [EJ: those ceremonies associated
n prisoners of war.] never did they escape from
That is why when they enter the house they take
ecklaces, feathers, beds, threads and other things
m to him [EJ: i.e. the war prisoner held to recom-
warriors killed in battle.] for his use; the sleeping
, the feathers to decorate himself when he wishes.
d cleaned by him, as it is not permitted by any other
has been thus ordained by one of their enemies--
latives of the one to whom the prisoner belongs, were
remarry. And on occasion, they offer to the widows
of their deceased husbands, until the day comes to
ir husbands, which they call in their jargon,
them of their distress and grief."

26: Thevet--247-248 G-3
116, 266, 554, 587, 727

The Savage's Method of Massacrin

I have begun in the preceding ch
entertains its enemies--having cap
me to tell you about the way in whi
understand that the women who hav
him in the same way as their defun
And if there is no widow, one of th
his women, and if he has none, ask
joy that they would have in hope of
the capture is highly esteemed amo
prisoner, or several, if there are
observe what parts of his body they
in the end there is a grand and sole
take a name in the presence of thei
him, and without any fear or appre
opinion that this is a great honor fo
in their bed of death or contagion; t
Those who are slain in war, or as
enemies to whom, as we have state

g their Prisoners

apter, to tell you how this people governs, and
tured them in [248] war. There remains more for
ch they put them to death. First the reader must
e the government of the poor barbarian, entertain
ct husband, until the day arrives to kill and eat him.
e conquerors should give him some of his sisters or
some of his friends... likewise it is the greatest
receiving one of their enemies, and the one who made
ng them. Some time after the arrival of the unlucky
any, all his relatives and friends are commanded to
will have after he is killed, as is their custom. And
mn banquet, then those who are to kill the prisoner,
r captive in order that nothing frightens or astonishes
hension whatsoever. Thus, it is said: there is an
r them to die in such a way, rather than in comfort
hey feel more that the latter die without vengeance.
prisoners are avenged by the seizure of their other
d, one does the same thing.

26: Thevet--248-249 G-3
116, 266, 727

When the day on which the prisoner is
grand Caouyn according to the size of th
ing to what I described in my Cosmograp
is made by the women, from roots, call
mashed: then afterwards put it in huge v
can no longer hold any more without bei

All the relatives and friends are orde
and in greater number, in order to mak
body as was promised them. And they a
stopping their drinking, and three days
his face painted with a greenish powder
on his head, and he is tied with huge cot
and the knots subtly made by a deputy wh
lengths] in length, about as thick as the
to bed with his wives who carry his poss
fearing he may run away as they often d
his neck and put on his body, and stretc
him is in front of him, who pretends to
then he really hits him once at the nape

to be put to death approaches, they make a
e village. This is a beverage, which, accord-
oh, [EJ: See source 3: Thevet, category 273]
ed Aipi, and de Mil together well cooked and
essels. They drink it for three days until they
ng corrupted and sick at the stomach.
red to this banquet, as they had been beforehand,
e them presents of the parts of the prisoner's
ll celebrate three days more or less without
after the prisoner's hair is cropped again, and
of beaten egg, then [249] feathers are put
ton cords fairly well made, which are double,
nich can well be of 30 brassées [MJ: arm
thumb of a big man. That done, one puts him
sessions after him, and guard him all night,
o. The next day the line is taken from around
ned by men on each side, and whoever is to kill
nit him several times in order to hurry him on,
of the neck so hard that he turns him around

CONTINUED
ON
NEXT FICHE

6: Abbeville--263v (1611) 1614
116, 164, 732

Hereditary maladies are rare among the Maragna
their children are much more vigorous and are much

Tupinamba

ns, They are amazingly healthy...
healthier.

2: Thevet--124
116, 751

On the shore are found shells (vign
strung round their necks, especially
the stomach and act as a purge. Oth
stop bloody fluxes. Women wear them
men.

(1555) 1878 Tupinamba

ots) of the size of a pea which the natives wear
when they are sick. They say that they stimulate
ers make a powder of them which they drink to
n round the neck and the arms more usually than

26: Thevet--250-251 G-3
116, 587, 727, 768

Concerning the widows, they never rem
relatives of their defunct husband, who n
eaten by the enemy. If he died of old age
takes a prisoner who cleans the pit of the
otherwise. Also all the plumes, necklac
cleaned by the prisoner, even his bed; wh
marries a less great and valiant man tha
underrate them, and their children and a
no equal, they prefer to live as widows a
with their children. Even if they [251] re
the death of the husband.

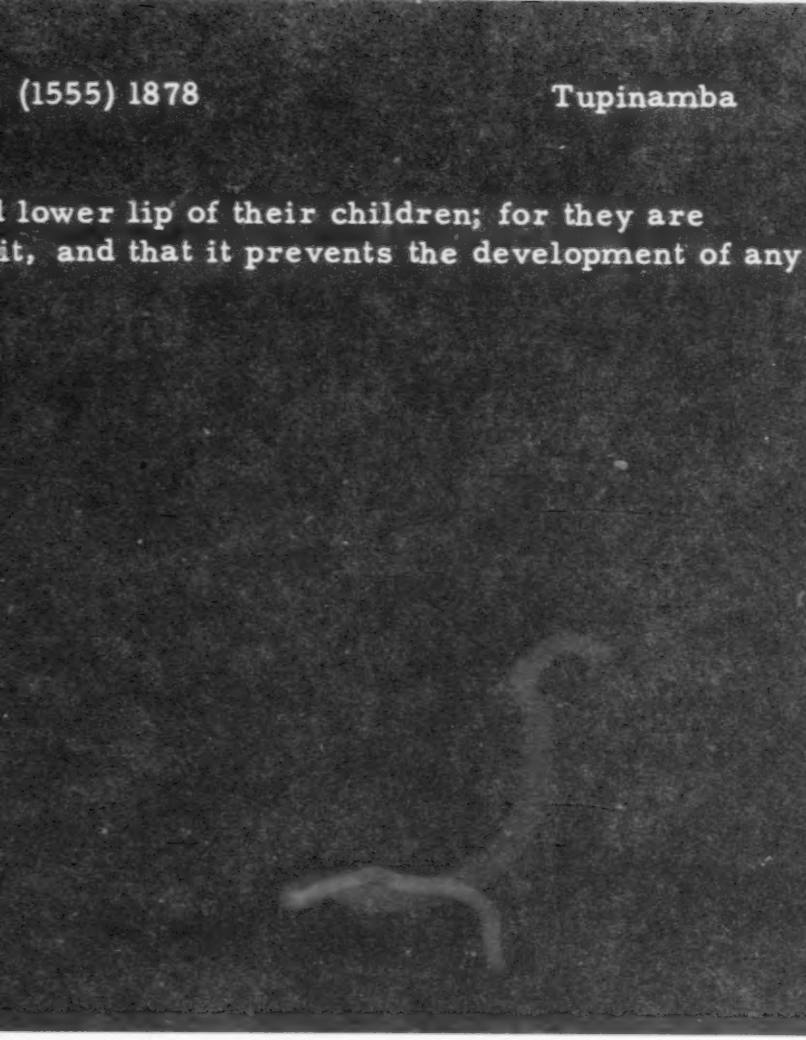
arry, unless it is to the brothers and close
ust first avenge the death, if he was seized, or
, or sickness, he who is to marry the widow
deceased, whether he has changed villages or
es, bows and arrows of the latter have to be
here he slept while alive. The widow never
n her husband. For otherwise one would
llies would be angry and unhappy. If there is
ll the rest of their lives, and end their days
marry, it must be more than 12 moons after

2: Thevet-, 251
116, 304, 751

They put a deer horn in the perforated
convinced that no poison is produced by
ailment.

(1555) 1878 Tupinamba

l lower lip of their children; for they are
it, and that it prevents the development of any



729

R VETERANS--status and activities of military veterans; special prerogas (e.g., political and economic preferment); military pensions and soldiers' uses; special institutions (e.g., old soldiers' homes, veterans' hospitals); erans' organizations; reunions; etc. See also:

estige and mobility 55
triotic holidays and anniversaries 527
odalities 575
Veterans administration 647
Public welfare 657
Hospitals 743

1: Staden--148
116, 551, 554, 729

Their greatest honour is to
custom. And for every foe a
them is he that has the most

Tupinamba

ions to the wound,
hey are most de-
inst all hurtfull
after the manner of
nto them, and utterly

8: Soares de Souza--327
116, 752

They treat arrow wounds
Deep wounds are treated
sticks set wide apart. They
toward the fire. The heat d
wards with oil and balsam.

(1553-54) 1928 Tupinamba

"What is their greatest honour.
capture their enemies and to slay them; for such is their
man kills he takes a new name. The most famous among
names."

(1570-87) 1851 Tupinamba

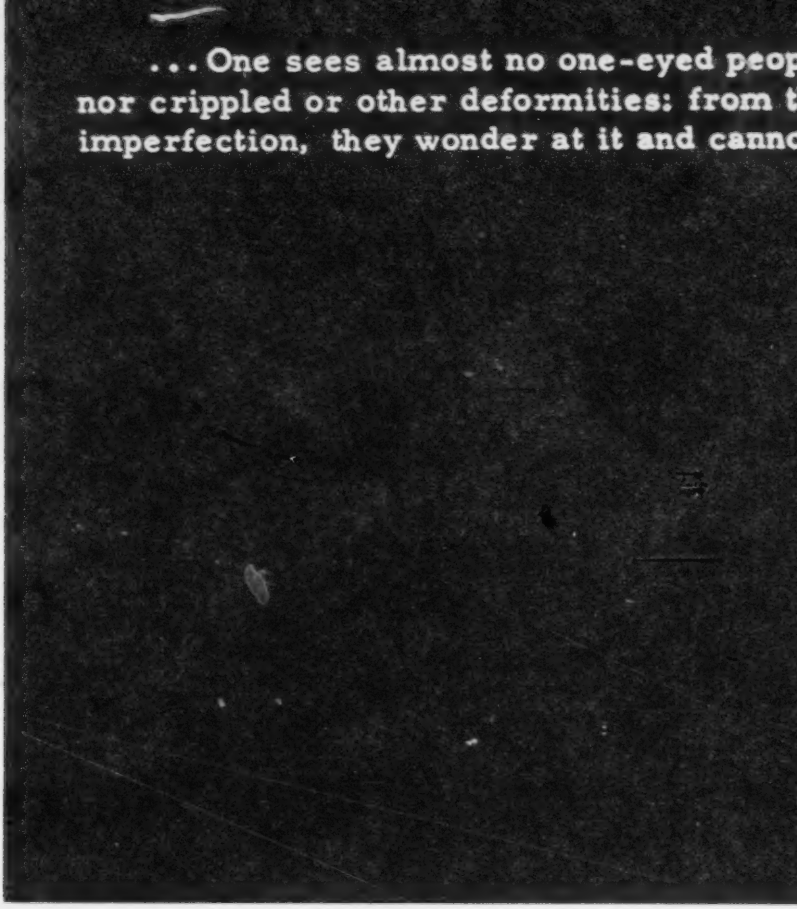
with herbs called cabureiba and with other herbs too.
as follows: they build up a platform over a fire with the
place the patient or wounded person on it, with the wounds
dries the blood and the humidity. They anoint them after-

CONTINUED
FROM
PRECEDING
FICHE

26: Thevet--248-
116, 266, 727

downward redoubl
These clubs are m
which is deep red,
the murderer [EJ:
oranges (?) with
take this poor vict
layer of skin, ther
side. Along all th
the backbone and
From the intestine
they call Mygao,
Still other women
the blood. They s
this my child. Th
screams and gestu
them to be witche
distribution is ma
these savages reti

ing several other blows, until he has perfectly severed the head.
nade of two kinds of wood, Ouapparrap, which is black, Iacarensa,
, and Reruigappen, which is reddish. After eating 20 little sausages,
i.e., the condemned] puts on the feathers of yellow and white birds,
a ygapommemby, on top all made of the yellow Tocan. The women
tim and carry him to a fire, and roast him like a pig, to cook the first
n put him on his belly, and cut him lengthwise, across and down the
heir paths they have dug trenches for these meat roasts. They left
the head connected, after having cut off the arms and cooked them.
es and curly hair they make a rush for the spoils, and broth which
though God only knows what good it does, or why they guild the whiskers.
come with their children so they can out their hands in it, and taste
say to them: "You are avenged by your enemy, avenge yourself by
here is one who had made you the orphan of your father," and with
ures, by the ugly and hideous grimaces they make, one would believe
s, who want to spot out some mortal and diabolic exorcism. The
de according to the portions, which were accorded on his body. Then
re each to his own village, and live a grand life.


...One sees almost no one-eyed peop
nor crippled or other deformities: from t
imperfection, they wonder at it and canno

ole among them, nor blind nor humpbacked,
his fact when they see someone with such an
ot refrain from laughing and mocking.

732

754

ORCERY--ideas of the causation of disease and death through witchcraft and
orcery; actual and reputed prevalence of sorcery; motives for practicing
orcery; methods (e.g., bone pointing, manipulation of effigies, exuvial magic,
nvocation of spirit aids); employment of sorcerers; witches, wizards, and
orcerers; physical, social and mental characteristics; sources of power,
raining; organization; special types of sorcerers (e.g., werewolves, vampires,
ndividuals with the evil eye); evidence as to the efficacy of sorcery; reactions
o sorcerers (e.g., witch hunts); etc. See also:

Ingroup antagonisms 578
Sorcery as a factor in social control 626
Punishment of sorcery. 683
Counter-measures to sorcery. 755
Familiar spirits. 776
Uses of magic other than for the causation or cure of disease. 789

l: Staden--92
116, 754

".... a great storm of
huts were carried away.
their speech: Apo Meir
has brought this wind up
the book which I had, an
friend of the Portuguese
weather. Then I prayed
tect me still further,' fo

(1553-54) 1928 Tupinamba

wind arose and blew so furiously that pieces of the roofs of the . Then the savages began to murmur against me, saying in en geuppawy wittu wasu Immou: 'This evil fellow, the magician, on us, for he looked by day into his book of thunder,' meaning d they insisted that I had done this because the prisoner was a , saying that I intended, perchance, to hinder the feast with bad to God and said: 'Lord, thou hast protected me until now, pro- or they murmured much against me."

2: Thevet--173
116, 578, 754

Among other things they use a t
size of an average chestnut, the k
administer this poison to persons

(1555) 1878 Tupinamba

ree called ahouaĩ, which bears poisonous fruits the ernel being especially poisonous. Men and women of the opposite sex against whom they have a grudge.

7: Evreux--31
116, 537, 754

[AM: Text of the speech delivered
French tried to excite the Tupinam
villages of the island in which he
the French, and there in the huts
beating his thighs with the flat of
pagy ouässou, ché, ché, ché, ché
I, I, I, I am a great sorcerer. I,
caused the death of the Father who
ouassou, the great Father to whom
death as I did for the other. I sha
feet and legs so many worms that
destroy the tubers in their plantat
ate in their company and I observe
that they did not know anything as
them and if we have to march agai
am strong and courageous." For
speeches without our knowing anyt
secretive, but they easily disclos

d by Capiton, a native who after having lived with the
nba against the colonists.] He started to visit the
thought that there might be people dissatisfied with
and in the carbets (meetings), according to his custor
his hands he spoke: "Ché, ché, auaëté. ché, ché, ch
, aiouka pais, etc. I, I, I, I am furious and brave.
I am the one who kills the missionaries, etc. I
o died and is buried at Yuiret, where lives the Pay
n I send all the troubles he has, and I shall cause his
ll vex the French with diseases and I shall put in thei
they will be obliged to return to their country. I shal
ions so that they will starve. I lived with them and
ed them when they served Toupan. But I discovered
compared to us pagis, sorcerers. We shall not fear
inst them; I want to walk in front of them, because I
three months he went through the island making such
thing. When things are of public interest they are
e private enterprises.

Thevet--304 (1555) 1878
, 278, 752

The tree, peno-absou, bears a fruit the size of an a
: edible, but on the contrary very poisonous. This
our almonds, but larger and flatter. In each of the
cellent to cure wounds. The natives use them when
an arrow, or in some other way.... They extract
unding and apply it to the injured part.

Tupinamba

pple and round as an egg. It is
fruit has in it six nuts of the size
m there is a kernel which is
they have been wounded in war
a reddish oil from the kernels by

1: Staden--100-101
116, 754

"As I went to and fro in the huts I sa
and elsewhere a piece of the trunk, an
were roasting and eating had always sp
Portuguese I had shot several of their
me before. 'Now see,' said I, 'he had
sick, but on account of his lying storie
him with sickness and put it into your
evil persons who seek or have sought t
my words."

(1553-54) 1928 Tupinamba

aw them roasting here the feet, there the hands,
d I told the savages that this Cario whom they
poken ill of me, saying that while I was among the
friends, and that he lied, for he had never seen
been several years with you and had never been
s about me, my God was angry with him and smote
minds to kill and eat him. So will my God do to all
o injure me.' And they were greatly terrified at

7: Evreux--340-344
116, 177, 622, 754

The great sorcerer [Barbier] of
stature and well proportioned, fine
great friend of the French, posses
power as Pacamont in Comma and
Caietez, Thion and La Farine De t
several handsome children who ar
He was a man of great political po
hundred of his men to work for the
because of his war deeds, rather t
he had no familiar spirit and that h
inflict disease on those who did no

(1611-13) 1864 Tupinamba

Tapouitapere is a very venerable man, of goodly
warrior, modest, grave, and who speaks little:
sing over the inhabitants of his province as much
Iapy Ouassou in Maragnan, the Grand Raye [341] in
rempee over the Tabaiares [MC: Tabayara]; he has
e faithful to France and Christians. . . . [AM: Summary:
wer in his country. He was the one who sent several
French. He told the Father that he became a chief
han his knowledge of shamanism. He confessed that
e would make himself respected by threatening to
respect him.]

2. Thevet--172-173
116, 754, 791

These pagés or charaïbes are people
service of the devil in order to deceive t
conceal their malice and to be honored a
are vagabonds, wandering here and there
associating with others except for short
understand that they have had communica
that they should act in certain ways othe
they are received and treated with honor
thing else. Moreover, those who can re
consider themselves fortunate. If anybo
they resort to these pagé so that they m
they wish ill. Among other things, they
poisonous and mortiferous fruit, which i
is a real poison, especially the kernel.
slight cause they give it to them, and the

of bad life who dedicate themselves to the
heir neighbors. These imposters so as to
mong others, do not remain in one place. They
e through the woods and other places, not
periods and at certain times, making them
atton with spirits in behalf of the public and
rwise such and such a thing may happen. Then
r, being fed and maintained without doing any-
main in favor with them and make them presents
dy gets angry at another or quarrels with him,
ay cause the death by poisoning of those whom
use a tree called by them ahouaĩ, which bears
s of the size of a medium sized chestnut, and
If the men are angry at the women for even a
e women do the same to the men.

116, 752

"The Barbarians being stung with Scorpi
if they can get them. Moreover, as we hav
sirous of revenge, nay, I might almost say
things, so that if unawares they stumble at
mad Dogges, and diligently seeke out all li
roote them out as much as they can."

ons applie bruised Scorpions to the wound,
e elsewhere said, that they are most de-
, that they are made against all hurtfull
a stone, they bite them after the manner of
ving creatures hurtfull unto them, and utterly

152, 121

...if they are wounded [ARH: when on a w
them to heal their wounds."

ar expedition] they have their special herbs

1: Staden--86-89
116, 755

about to die. I comforted him also, and
eat no more human flesh.

The old women about the huts who had
ing to eat me, now called me Scheraeir
saying that when they ill-treated me the
hated. Further that they had eaten man
as mine, and that it was clear that I was

After this they left me alone for a tim
nor whether I was in truth a Portuguese
red beard like the Frenchmen, whereas
with red beards, had in general black b

When the terror was abated, and one
more talk of eating me, but they guarde
unattended."

told him he would recover, but that he must

done me much injury, beating me and threaten-
e, which signifies: 'Son, [89] do not let me die,'
y thought I was one of the Portuguese whom they
y Portuguese whose God had never been as angry
s not a Portuguese at all.
e, for they did not know what to do with me,
or a Frenchman. They remarked that I had a
the Portuguese, although they had seen some
eards.
of my masters had recovered, there was no
d me closely and would not suffer me to go about

: Anchieta--135 (Pr
6, 754, 789

After a terrible storm that had caused mu
ather Anchieta heard a medicine-man givin
ne: "I knew God and his son. Having been
ring me a medicine. He came immediately
reat wind which destroyed the forest and av

rior to 1560) 1812 Tupinamba

uch damage in the region of S. Paulo,
ng the following explanation of the catastro-
bitten by a dog I ordered the son of God to
and being angry at the dog he sent this
venged me for the injury I received.'

1: Staden--94
116, 755

"Before the others had taken me to t
dar had renewed his threats to kill me,
sence he had been attacked by pains in
quite blind for a time, and begged me
be cured. I consented upon condition t
promised, and in a few days he was re

(1553-54) 1928 Tupinamba

he place where they ate the man, this same Alkin-
, but when I returned I found that during my ab-
the eyes, and was forced to lie still. He was
continually to speak with my God so that he might
hat he should cease to ill-treat me, which he
stored to health."

6: Abbeville--326 [2]
116, 755

When Mr. Des-Vaux was at Ibo
a tree to talk through a hole so tha
a great many needles from some p

uyäpap, there was one of these pagé there, who caus
t everybody heard it. Other medicine-men extracte
eople's thighs just for the fun of it.

Soares de Souza--322 (1570-87) 1851
, 754, 791

edicine-men live by themselves in isolated and very c
body dares to enter their houses or touch anything. . .
vil who beats them very often and causes their predic
e less believed than feared. These sorcerers are ca
cause a man has refused to give them his daughter or
ked for they say: "You shall die", which they call "to
barbarous that they go to lie down in their hammock
t and of sheer fright they let themselves die and noth
tion that they could escape from the verdict of the sh
ughters up as wives to protect their own lives.

dark houses with a low entrance.
.. Some of them speak with the
ctions to fail, and therefore they
lled pagé and if they are angry
r something else which they have
cast death." These savages are
s, stunned, and they refuse to
ing can take from their minds the
aman. Certain Indians give their

2: Thevet--235-236
116, 755

The prophets fool these stupid pe
spirits and souls of their relatives,
have the power to make the soul wit
rattles, having some mucous in the
through weakness or for some other
Then these prophets to cure them su
pain, believing that in this way they
each other, but not with such faith a
put a cotton thread two feet long in t
ing that they remove the disease wit
ly or otherwise, he must suck the w
certain foods which they consider pe
between the shoulders with a cutting
animals. They do not feed a sick pe
him starve for a month.

(1555) 1878 Tupinamba

eople by making them believe that they speak to the
that nothing is impossible to them and that they
nin the body speak. Thus when a sick person
stomach or the lungs, which he cannot expectorate
reason, they say that it is his soul which complains.
ck their mouths, or the part where they feel the
pull out and remove the disease. They also suck
nd assurance. The women do differently. They
he mouth of the patient which they then lick, think-
h this thread. If a person wounds another purpose-
ound until it heals. Meanwhile refraining from
rnicious. They have the habit of scarifying
grass [AM: bamboo] or with the teeth of certain
rson unless he asks for food and they rather let

5: Léry--576-577
116, 755

"If peradventure it happen, that
friend of the sicke person hath dec
sometimes also that service is per
that is, Physicians, or Surgeans.
Caraibes, whereof I have spoken b
paine, and prolong the life. They
diseases; but, not so often, as wee
certaine incurable disease, which
of lust: yet, I have seene the little
of our Countrie Measels. This co
thumbe, which overspread the who
give meate to the sicke, unlesse h
hunger. Moreover, although it be
never cease dansing, singing, and
wearie the miserable sicke person
knoweth, that he shall not prevaile

any of them fall sicke, when the inward and familiar
lared the grieved part, one sucketh it with his mouth,
rformed by certaine impostors, which they call Pages.
(But they are a kinde of People differing from the
efore.) And they also say, that they draw out the
are sometimes sicke of Fevers, and other common
e use to bee. Moreover, they are troubled with a
they call Pians. This, for the most part proceedeth
children infected therewith, not unlike the manner
ntagion breaketh out into pustles, broader then a
le [577] bodie, and also the face it selfe. They never
e desire it, although he be readie to perish through
the most grievous disease, they that are healthie,
drinking after the accustomed manner, to dull and
with the noise: nor doth he complaine, because he
at all."

6: Abbeville--122-123
116, 755, 764

... in the evening arrived one
long hair.) [AM: reference to the
of the death of his son aged 4 or
medicine man] (called in their lan
might blow and cure his disease.
a cotton hammock, the wives and
cry, and lament according to thei
.... those who brought the dea
the relatives assembled around th
commenced anew their strange c
throughout the village.... [123] Th
interred, redoubling then, their
.... The next morning... we re
that the págé, in whom they place
it being untrue that their blowing

of the slaves of the aforementioned chief (of the nation
Chief of Tymbohu], who carried the first [122v] news
5 years only, whom he had sent to the barbier [MC:
nguage págé) who lived 5 or 6 leagues away, so that he
..As soon as the slave had arrived seating himself on
daughters assembled around him, and began to weep,
r custom.
d child did not arrive until 10 or 11 in the evening, all
ne little child, which the mother held in her arms, and
rying and lamentations, so that one could hear them
ney continued their noise until the next day when he was
cries and lamentations, even more than before.
eproved them for their foolish belief, showing them
d such stock, were nothing but deceivers and abusers;
had the power to cure as they claimed;..."

755

GICAL AND MENTAL THERAPY--individual therapeutic efforts (e.g., acts
ith, self-analysis); resorting to a specialized practitioner (e.g., circum-
ces, arrangements, payments); diagnosis (e.g., divination, interpretation
ymptoms); therapeutic procedure (e.g., shamanistic seances, analytic
h); methods (e.g., interpretation of dreams, countermagic, exorcism,
pture of soul, sucking out of intrusive object, resort to spirit helpers);
criptions (e.g., medication, purification, expiation, imposition of taboos);
nosis; ritual banishment of disease (e.g., scapegoat); faith healing;
ntific systems of psychotherapy (e.g., psychoanalysis, psychiatry,
al hygiene); evidence as to the effectiveness of magical and mental
py; etc. See also:

avior processes and personality 15
manistic dances 535
Soul concepts 774
Spirit possession and dream interpretation . . 787

1: Staden--86-89
116, 755

" In what ma
After some days the s
and he told me how th
for he well remember
this I told myself that
evening, and I rejoice
I told the king that t
me, although I was no
evil should happen to
that if the savages rec
would say: 'Let us kil
ready begun to say, a
me anew to make then
they desired me to do
then the king's mother
drink with which I was
child, and then anothe
When the king saw t
to fear that he and his

nner the sick king Feppipo Wasu returned home.
ick persons all came back. Then was I taken to the king's huts,
e sickness had come upon them and that I must have known of it,
ed my saying that the moon was wrath with them. When I heard
it was indeed God's doing that I had spoken of the moon on that
d greatly and said: 'This day is God with me.'
his misfortune had befallen him because he had threatened to eat
enemy of his, and he promised that if he recovered his health no
me. But I was at a loss what to ask of God, for it seemed to me
covered they would kill me [87] at once, and if they died the others
l him lest greater misfortunes befall us,' as indeed they had al-
nd I could only submit the whole matter to God, the king beseeching
n well again. I went to and fro laying my hands on their heads as
, but God did not suffer it and they began to die. A child first, and
r, an old woman, whose business it was to prepare the pots for the
s to be eaten. Some days later a brother died, and then again a
r brother, that one who had first brought me news of their illness.
hat his children and his mother and brother were dead he began
wives would die also, and he begged me to tell my God to make an

116, 755

end of his wrath so that he might [88] live. I con
to despair, and that when he recovered his health
me, which he promised, giving orders to those i
and threatening to eat me. He remained sick for
did one of his wives who had been stricken, but t
persons, besides others, all of whom had treated

There were two kings in two other huts, one ca
akui. Vratinge Wasu dreamed a dream, and in h
told him that he would die, and the next morning
plaint to me, but I comforted him, saying that he
think of killing me, nor give counsel to others to
do so, and that so long as those who had captured
do me no harm, and that even if they killed me h

The second king, Kenrimakui, also dreamed a
him, and he called me into his huts and gave me
and told me how, in one of his expeditions, he ha
killed with his own hands, after which he had eat
had been afflicted ever afterwards, and that he w
But now he had dreamed about me, and his dream

nforted him mightily, telling him not
n he must give up all thought of killing
n his huts to cease from mocking me
a time, but finally he recovered, as
here died of his family some eight
d me with great cruelty.
alled Vratinge Wasu, the other Kenrim-
is dream I appeared before him and
early he came to me and made com-
would live, but that he also must not
kill me. He replied that he would not
d me did not kill me, so long he would
e would not eat of me.
dream about me which greatly terrified
to eat, and then he spoke to me of it
d captured a Portuguese whom he had
en so much of him that his stomach
ould never eat another Portuguese.
n was so terrible that he thought he was

6: Abbeville--324v-325v (1611) 1614 Tupinamba
116, 756, 791

It must be known that these barbiers [MC: medicine-men] are personages which the devil uses among the Indians to hold them always in superstition. They are marvelously esteemed by all these poor people who have great faith in all they say. They call them pagé, that is barbiers. They claim first to foretell fertile and dry years. They promise abundant rains and all sorts of good. They also make them believe that by blowing on the aching part of the body they can cure them. That is why the Indians who are sick go to them, and showing them where the pain is, the pagé begin immediately to blow, putting the mouth against the affected part, they appear to suck and draw out the bad, then spitting on the ground they make them think they are cured. Sometimes they hold in the hand a small bone or stone [325v] or piece of wood or iron, and blowing on the affected part of the invalid, they show what they have in their hand making them believe that it has come from the infection, and it happens very often that the patient is healed whether by imagination or by superstition and diabolical art.

2: Thevet--230 (1555) 1878 Tupinamba
116, 757, 278

They successfully treat a skin disease called pian (syphilis) with a decoction of the bark of a tree called hiuourahé or hiuouaré which they drink. [AM: Summarized]

6: Abbeville--325v
116, 756, 791

These pagé never give a command whi
and even by the oldest ones, as we have o
of the chief of Timbohu died, a pagé orde
which the child had been carried to wash
ened them. Soon after that command the
selves in the morning with fresh water...

ch is not immediately obeyed by these people
often seen. When we were at Iuniparan the child
red the inhabitants of all the villages through
in order to avoid a great disease which threat-
re was no one who did not obey by washing them-

7: Evreux--104
116, 622, 643, 756

Villages consist of four huts. Eac
village head, the mourouuichave. Th
In each village there is an official
chief. These four chiefs answer to th
chiefs of the other village answer to

(1611-13) 1864 Tupinamba

h hut has a chief and these four chiefs obey the
ere is also a chief for the whole province.
medicine-man, pagy-ouassou. Each lodge has its
he chief of all the village; and he with the master
he sovereign chief of the entire province.

7; Evreux--285-291
116, 756, 791

These magicians do not have any tea
The more proficient have to thank th
stimulated by the honors and profits
perfection. In all the villages old m
The novices learn how to boast and t
achieve a few tricks in the presence
enables them to indulge in that profe
accident. For example, they may fo
man whom they have been treating m
to be found. They have little fame a
Between the small fry and the great
[287] There are magicians in village
pending on their service. If any one
their territory, they would be disple
be patient.

The more famous a shaman is, th
solitude and enjoys marks of respect
them with reverence, and no one dar
sideration, they build their huts apar

chers, but they are what their minds make them.
eir wits for it. Many learn the profession,
to be gained by expert shamans, but few reach
en and headmen profess knowing a little of the art.
ell wonderful stories about themselves and they
of their fellow villagers and thus get the fame which
ssion. They are later promoted by chance or
retell rain, [286] and then it actually pours. A sick
ay recover....Less important medicine-men are
nd do not draw large profits from their profession.
shamans, there are men who are better trained.
s who take care of dances and of other things de-
else of the same category would incroach upon
ased, but if a greater shaman is invited, they must

e graver he appears. He speaks little, enjoys
. They are highly esteemed by chiefs, who address
es hurt their feelings. To maintain such con-
t, away from the neighbors...[288] These poor

7: Evreux--285-291 (1611
116, 756, 791

savages believe that shamans, especially the g
famines, and remove any evil whenever they w
Tupinamba chief] fell ill as soon as he arrived
lieved for certain that the disease was the wor
the country, who wished to prevent the people

The great shamans, pagy ouassou, are like
feared and greatly dreaded. They obtain grea
they go, they are followed by people. They ar
travel they have many followers. They also h
Their fellow tribesmen are always glad to bes
shamanistic performances they deprive them f
trunks. [290] They never disclose their tricks t
themselves they laugh at them.

[AM: Summary: The shaman of Tapuytaper
neighbors the reputation of a real spell-binder
those whom he chose. The great chief Yapy-o
came sick, he was convinced that he had been
and he sent him presents to placate him.]

great ones can send them diseases,
vant. . . . [289] The great Thion [MC: a
at Fort St. Louis from Miary, and be-
k of the great Barbier [MC: sorcerer] of
of Miary from coming to his Island. . .
the lords of a province. They are
t authority by their tricks. . . . Wherever
e grave and inaccessible. When they
ave several wives and all sorts of goods.
tow presents on them and with their
rom what they have stored in their
o the public, but when they are among

ra had in his province and among his
, who could send death at will, and cure
uassou poked fun at him, but when he be-
bewitched by the Tapuytapera magician[291]

rreux--308 (1611
755

Summary: Treatment of diseases: The
ible, the evil from the patient's body, int
they were full and exhale with violence th
shot, then they spit saying that this is the
try to convince the sick man of this. One
from the stomach of a young patient.]

-13) 1864 Tupinamba

y suck with their mouths, as strongly as
o their throats. They swell their mouths
ne air which is in it, producing the noise
disease which they have sucked out, and
e of these shamans pretended to extract

6: Abbeville--326v-327
116, 756, 791

Most of them [MC: the pagé] are old
ing of patients in order to gain the rep
sorts of diseases.

These medicine men are treated wi
ever they go. They receive them with
ble civilities. These poor savages are
to their wishes provided these pagé ar
disgrace with them. If they are bothe
their misfortunes to their prediction a

d men, heads of the villages, who go into this blow-
utation of being a good and wise pagé healing all

th great consideration. They are welcome where-
songs, dances, drinking bouts and all other possi-
e convinced that everything will turn out according
e friendly. They are unhappy if they fall [327] into
red and threatened by these pagé, they attribute
nd divination.

7: Evreux--301
116, 756, 791

. . . There was an old woman sorcer
secret. The savages had great fai
diseases. When the other sorcere
vited, and came in secret. . . [MC:
summoned the spirits and no one d
and evil and would harm anyone wh

(1611-13) 1864 Tupinamba

er on the Island who made herself known only in
th in her and she was used only for incurable
rs were at the end of their rope, then she was in-
she treated her patients in a special hut, where she
ared to look inside because the spirits were dangerou
o looked.]

7: Evreux--325
116, 622, 756

Pacamont was small of body, h
know him would be unimpressed, h
all the chiefs of Maragnan [AM: M
was one of the most beautiful, fert
such influence there that one word
was greatly feared. He was crafty
attained his power. He was also
as a medicine-man. He had thirty

When he entered the French fort
he were a baby. He was straddlin

(1611-13) 1864 Tupinamba

omely and abject, so much so that anyone who did not
however, he was the most important and influential of
[arahão] especially in the Province of Comma, which
ile and populated of those of the Tupinamba. He had
from him could move the entire population and he
and shrewd...and by his craft and shrewdness he
a very famous shaman and enjoyed a great reputation
wives.
t with great fanfare he was carried by his wife as if
g her hip.

Heriarte--18 [2] F-2 (1662) 1874
, 755

They carry on a great deal of traffic with the Dem
rtainly, of that which he says: among them they
ièes, who serve them physics in their infirmities,
drinking tobacco juice, and sucking out the sickne

on, and have a knowledge, very
have many magicians whom they call
and who cure them of their ailments
ss.

756

CHOTHERAPISTS--prevalent types of psychotherapists (e.g., shamans, healers, psychoanalysts, clinical psychologists); physical, mental, social characteristics; source of power (e.g., inheritance, spirit helpers, cialized knowledge); training and initiation; prerogatives and disabilities; cial paraphernalia and behavior; source of support (e.g., gifts, fees); lties for failure; relations between practitioners (e.g., rivalry, organiza-; shamanism as a religious complex; special organizations (e.g., medi- societies, psychoanalytic societies); etc. See also:

rcery 764
miliar spirits. 776
velation and divination 787
Nontherapeutic functions of psychotherapists . .789
Magicians and diviners 791
Transvestitism. 838

2: Thevet--256-257
116, 278, 757

They take a certain quantity of that ba
white milk when it is first stripped fro
in water for three or four hours, until
They drink this beverage for fifteen or
diet. [AM: This remedy is used again

(1555) 1878 Tupinamba

rk (the bark of the tree hyuourahé), which gives a
m the tree, chop it into small pieces and boil it
the decoction takes on a color like pale wine.
twenty days continuously, observing some light
st syphilis].

2: Thevet--259
116, 757

The Tupinamba administer honey m

(1555) 1878 Tupinamba

ixed with manioc flour to sick people.

757

AL THERAPY--extent of differentiation of medical from magical and therapy; home remedies and self-medication; resorting to a special-ractitioner (e.g., circumstances, arrangements, payments); diagnosis examination for symptoms, diagnostic aids); consultations; therapeu-nciples (e.g., counterirritation, homeopathy); therapeutic methods bloodletting, administration of cathartics and emetics, medication); ibed regimen (e.g., rest, diet, isolation); remedies for specific com-(e.g., fevers, colds, toothache, indigestion, rheumatism, infectious es); etc. See also:

bout anatomy and physiology 82
ics 84
medica and pharmacology 278
Medical research 742
Public health and sanitation 744
Surgery 752

1: Staden--99
757

"...the savages a
called Backe, (54
with one of these
ing blood."

"54. In Pt. II,

(1553-54) 1928 Tupinamba

are accustomed to use for several purposes the teeth of a wild beast
) which they sharpen, and when the blood is sluggish they cut the skin
teeth so that the blood flows freely. This is equivalent with us to lett-

---

ch. ix, this beast is called more correctly Pacca. See note 72."

2: Thevet--232 (1555) 1878
116, 757, 278

To cure eye diseases, they cut the branch of a ce
of palm tree, which they take home and from it disti
in the patient's eyes.

Tupinamba

ertain soft tree, a particular kind
l a reddish juice which is dropped

2: Thevet--235
116, 757, 278

The fruit which they most commonly
[AM: pineapple].

(1555) 1878 Tupinamba

y used in curing their diseases, is called nana

2: Thevet--237
116, 278, 757

They make oil from a fruit called
not edible. They keep oil in small r
With this oil they rub the parts of the

hiboucouhu (hibukuhu) which is like the date, but
eceptacles made from a fruit called carameno.
body attacked by sandflies (chique).

7: Evreux--172 [2]
116, 757

Inflamation of the ear was trea

ted with turtle blood mixed with woman's milk.

8: Soares de Souza--204-205
116, 278, 757

In the countryside of Bahia there
which fasten themselves everywhere
which is like that of the flower of leg
cure syphilitic ulcers (boubas).

Peipečaba is a plant like the belv
fresh wounds.

(1570-87) 1851 Tupinamba

are plants which grow vines like the "meloeiros"
. They give a white fragrant flower the scent of
gacão in Portugal. The Indians eat the buds to

erde... the Indians pound it and they put it on

staden--137 (1553-
412, 757

'They use also the teeth of wild pigs and wh
er which they bind them between two sticks,
ows, making them as round as if they had
mal called Pacca, (72) which they sharpen
m the blood they scratch themselves until t
mselves."

---

72. 'The Pacai are like Pigs, there are gr
, but it is heavie.' Purchas (reprint), XV

54) 1928 Tupinamba

et them in the centre to make them sharp,
. With these they shape their bows and
been turned. They use also the teeth of an
, and when they have infirmities arising
he blood comes, and thus they bleed

eat abundance of them; the flesh is pleas-
, p. 451.

8. Soares de Souza--328 (15
116, 757

Colds or the grippe are dealt with by mec
body. After the treatment they smear the

570-1587) 1851 Tupinamba

dicine-men who suck the ailing parts of the patient with genipa. [AM: Summarized]

758

MEDICAL CARE--regimen and care of sick persons (e.g., diet, rest, isolation); apparatus and paraphernalia of medical care (e.g., clinical thermometers, bed pans); general availability of medical advice, treatment, and care (e.g., organization, finance, services); etc. This category is intended for general information on medical care. For specialized data see relevant categories in 73, 74 and 75. See also:

Gift giving . . . . . 431 Visiting 574

2: Thevet--235-236
758

They do not feed a sick
for a month.

(1555) 1878 Tupinamba

k person unless he asks for food and they rather let him starve

14; Vasconcellos --LXXXVI (1662) 1865
116, 757

They cure swellings by sucking the blood by mean
scratch the skin or let the veins with a fish tooth.

Tupinamba

s of certain small calabashes or

14: Vasconcellos--C
116, 776, 761

They believe in malicious spirits
by different names: Curupirá, spiri
Jurúpary or Amhanga, separated sou
credit that by only imagining that the
selves to die.

of whom they are greatly afraid. They call them
ts of thought, macacherá, spirits of the paths,
ls who foretell death. They give them so much
y have a message from this spirit, they allow them-

: Soares de Souza--167
16, 262, 758

The diet of sick Indians consists of s

(1570-87) 1851 Tupinamba

oup made of carimá (manioc flour).

762

SUICIDE--incidence of suicide; motives (e.g., humiliation, thwarted love); common methods (e.g., jumping, drowning, shooting, poison); stereotyped methods (e.g., suttee, hara-kiri); justifications; attitude toward suicides; etc. See also:

Personality disorders . . . . . 158 Punishment of attempted suicide. 682

13: Magalhães de
116, 261, 762

". . . when anything
he eats earth; and

worries them they become very thin; if any one is vexed at anything, in this way many of them die like beasts."

Soares de Souza--326 (1570-87) 1851
304, 757, 278

They cure cutaneous eruptions (buboes) by smearing
at them with the leaves of caraoba. When they suffe
bouillon of carima flour. Or they wash themselves wi
They treat abscesses and warts with the juice of herbs
dache they scarify the temples. If the patient is a c
ration is practiced by the old women with a very sha

their bodies with genipa or they
r from fever they drink mingau,
ith genipa water.
. When they suffer from a
child, they scarify his legs. This
arp aguti tooth.

763

YING--omens and predictions of death; notions about dying; recognizing the pproach of death; settlement of affairs; assembling of relatives; attempts o postpone death; preparing the patient for death (e.g., removal from dwelling, dressing in mortuary garments, last rites); preparing the funeral equipment (e.g., shroud, coffin); last words and last favors; criteria of death (e.g., oma, cessation of breath or heart action); attempts at revival; reaction to he impact of death (e.g., wailing, flight, self-mutilation); announcement of eath; post-mortem examinations; etc. See also:

Deathbed testaments . . . . . 428 Omens 787
Capital punishment 681

5: Léry--577-578
116, 763

"But, if hee [a sick per
is suddenly turned into
turned into a certaine V
goe to some other place
admiration, the women
they were the howling o
these complaints with a
gave us so many Captiv
excellent Fisher, O val
those women provoking
not from these lamentat

Lastly, these Barbari
dead men, whom, as I h
la mi amou, cara riden
m'esburbat: mati depes
countenance, shining ey
arise early, and goe lat
the former, Yere, yere,
alas, how stout and deep
to those complaints whe

son] die, that singing (especially if he be a Master of any familie)
teares, and so great lamentation is made, that if by chance we
illage, at the time of that mourning, we were of necessitie to
, or passe the night without sleepe. First of all, not without
are heard, which so crie out and exclaime, that you would say
Wolves or Dogs, and no humane voices. But they powre forth
trembling voice. That most valiant man is dead, who sometimes
es to be devoured. Then the rest say, O notable Hunter, O most
ant Killer of the Portugals, and Margaiates. To be briefe,
one another to mourning, and embracing armes together, desist
ions, and praises, before the dead bodie be brought forth.
an women imitate the Bearneansian custome in bewayling their
ave heard, they follow with these complaints. La mi amou,
, œil desplendou, cama leuge, bet dansadou: La me balen, lo
: fort tard cougat. that is, My friend, my friend, with a merrie
es, swift legs, notable danser, strong and valiant, thou diddest
e to bed. The Vascone women also, who adde these things to
o le bet renegadou, o le bet iougadou qu'bere: that is, Alas,
e a Swearer was hee, how notable [578] a Gamester? Moreover,
reof we spoke, the Barbarian women often adde this burden of

61

6: Abbeville--122-123 (1611) 16
116, 755, 764

...in the evening arrived one of the slaves
long hair.) [AM: reference to the Chief of Tymi
of the death of his son aged 4 or 5 years only,
medicine man] (called in their language págé)
might blow and cure his disease...As soon as
a cotton hammock, the wives and daughters ass
cry, and lament according to their custom.

....those who brought the dead child did not
the relatives assembled around the little child,
commenced anew their strange crying and lame
throughout the village....[123] They continued
interred, redoubling then, their cries and lame

....The next morning...we reproved them
that the págé, in whom they placed such stock,
it being untrue that their blowing had the power

of the aforementioned chief (of the nation
bohu], who carried the first [122v] news
whom he had sent to the barbier [MC:
who lived 5 or 6 leagues away, so that he
the slave had arrived seating himself on
sembled around him, and began to weep,

arrive until 10 or 11 in the evening, all
which the mother held in her arms, and
entations, so that one could hear them
their noise until the next day when he was
entations, even more than before.
for their foolish belief, showing them
were nothing but deceivers and abusers;
to cure as they claimed;..."

éry--577-578 (1557-1558) 1906
63

ong, He is dead, he is dead, whom we now lament,
dead, and wee shall see him no more, untill wee
, as our Caraibes teach. Those howling lamenta
s; for they use not to keepe their Dead any longer

. Then the men answere: Alas,
danse with him behind the Moun-
tions are prolonged for sixe
unburied."

7: Evreux--126-127
116, 764

After the dead has been cried upo
friends makes a speech full of em
He tells the deeds of the dead and
Hasn't he done what a brave and s

After the wailing and the speec
and along the arms. They put on
cigarettes, his bow and his arrow
meat, fish and the goods which he
and he is brought there and buried
him slowly in the grave and they p
so that [127] he may help himself.
arrows. In a little hole near by t
Taking leave of him they ask him
relatives and friends who dance b
death. Some entrust him with goo
a happy journey, they warn him al
secondly not to go through the lan
hooks when he camps. They cove
him saying farewell. The women
whether he has left or not.

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n, the chief of the hut or some principal among his
otion beating his chest and his thighs with his hands.
ends: "Does anybody have a complaint against him?
trong man must do?"....
nes, they take the body which is feathered on the head
a coat, others a hat if he had one. They bring him
s, his axes, his bill-hooks, a fire, water, flour,
liked during life. They dig a round pit like a well
sitting on his heels, as they use to sit, they lower
ut round him flour, water, meat and fish at his right,
To his left they put axes, bill-hooks, bow and
ney put the fire with dry shavings, lest it go out.
to bring a message to their fathers, grandfathers,
eyond the Andes where they believe they will go after
ds to take to their friends. Wishing him courage and
bout several things: first not to put out the fire,
d of the enemies, third, never to forget his axes, bill-
r him with soil and staying on the grave they mourn
return often to the graves by day or night and ask

Evreux--125 (1611-
, 262, 763

en sick people, exhausted by the disease are
y are asked what they want to eat before dyi
eir usual diet, before death consists mainly
pper mixed with salt. They believe that such

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regarded as doomed by their relatives,
ng and this is immediately given to them.
of manioc flour and jonker, that is to say
a diet may restore their health....

764

UNERAL--attitude toward the corpse; mortuary toilet (e.g., dressing and corating the body); laying out in state; preservative techniques (e.g., em-lming, desiccation, mummification); determination of time, place, and ode of burial; interval between death and burial (e.g., duration, measures prevent further deaths, manifestations of grief); vigils and wakes; place of sposal of corpse (e.g., cemetery, ossuary); receptacles (e.g., coffin, canoe, n, tomb); method of disposal (e.g., abandonment, inhumation, cremation, burial, cave burial, tree or scaffold burial); preparation of grave, pyre, scaffold; transport of corpse to place of disposal; procession to grave; position of corpse (e.g., posture, orientation); funerary mounds, monu-nts, and memorials; burial rites; mortuary sacrifices; disposition of grave ods; roles of relatives at funerals; economic obligations of participants g., fees, contributions); precautions against return of the soul (e.g., ence, disguise, doors of the dead); return from the funeral; purification of rticipants; etc. See also:

Commemorative statues and monuments 211
Dirges and laments 533
Posthumous marriages 588
Blood vengeance 628
Eschatology 775
Purification rites 783

2: Thevet--182-183
116, 764, 775

When one of them dies
anything belonging to the
returns it before everyo
believes that the soul aft
retained goods . . . .

After giving back to th
ropes, made either of co
according to their belief,

, king or some other, before they bury him, if anyone has
deceased he does not keep it, but carries it publicly and
ne so as to be buried with the body. Otherwise the borrower
er death would return to torment him on account of the

e dead what belongs to him, they tie him up and wrap him with
tton or of the bark of a tree, in such a way that it is impossible,
for the soul to come back, which they greatly fear.

7: Evreux--125-126
116, 763

When a person is about to die, his relativ
They surround his bed, the close relative
and so on according to age. No one says
shedding continuous tears. As soon as th
may hear their howlings, their cries, the
from strong, shrill, low, and childish voi

(1611-13) 1864 Tupinamba

es gather and in general all his fellow villagers.
s standing near the bed, then the old people
a word, but they look at him attentively,
e poor creature has breathed his last, you
ir laments composed of a music so diverse,
ices, that any heart [126] would be touched...

8: Soares de Souza--341 (1570
116, 763

If somebody happens to have been sick for a
When the patient gets worse, he is regarded a
nothing to prolong his life and they abandon hi
that there is nothing to be done about it, there
attention to him. Thus many die from abando
person does not speak, he is given up for dea
already in the grave, put there by the women
rescued slaves have lived in good health many

-87) 1851 Tupinamba

a long time, he is abandoned by his people.
as virtually dead and his relatives do
im saying that since he is about to die and
e is no need to give him food or to pay any
onment, or are buried alive, for if a
ad. Many Portuguese have rescued slaves
who judged them to be dead, and these
y years after.

5: Léry--578 (1557-15
116, 764

"Then digging a Trench, not long as we use
burie the dead bodie bolt upright. The dead
dest of their houses, wrapped in their Cotto
in they delighted in their life time, laide in
French they have forborne to put precious t
strange and very devillish Superstition. Th
ians, who are thus perswaded, that Aygnan,
would digge up the dead bodie, and devoure
Fish, Flesh, and other meats carefully pre
Cao-uin, about the Grave. Which Sacrifice
the dead bodie bee wholly consumed. From
hardly removed, because certaine Neustria
of Bell, divers times before our comming,
which fact they so confirmed the Barbarians
that those meates set downe in the evening,
labour and difficultie we dissswaded very fev

, but circular, like a great Drie-fat, they
Masters of Families, they burie in the mid-
on bed, with feathers, and other things, where-
the Grave. Since their commerce with the
hings in the Graves: but they retained a
e first night after the Funerall, the Barbar-
, unlesse he found other meates prepared,
it, set no small store of vessels, with Meale,
pared, and also great pots full of their drinke
they performe so long, untill they thinke that
n the which errour they were the more
n Interpreters, by example of the Sacrifices
privily stole away those meates. Through
s in errour, that although we shewed them,
remained in the morning, yet with great
v from that errour."

, 764

When somebody dies, [329v] they gath
th all his ornaments, and after digging
e corpse in a circle with the feet agains
easing their laments, they cover him w

er and cry... praising him. They decorate h
a round grave four or five feet deep, they b
st the head and put him in the ditch. Then i
ith soil and leave him.

They bury their dead in a pit in a

sitting position....

: Nobrega--93 [3]
6, 764

hen someone dies, they place on the gr
hey believe that, after death, the dead s
e bodies in round pits, and, if they are

(1550) 1844 Tupinamba

ave vessels full of food and a clean hammock.
still eat and rest over the grave. They place
chiefs, they (cover this with) a palm shelter.

20: Heriarte--16-17 F-2
116, 764, 765, 266, 273

Whenever one of their fellow tribesn
set fire to the corpse-bundle until it is
great protestation of sadness, moanin
like his paddle, bow, arrows, and othe
dead body, the deceased's wife is anno
the bones are preserved and kept; and
on the bones, and these are then crush
in this manner they seek to show the g

(1662) 1874 Tupinamba

nen dies, he is placed in a hammock, and they then
roasted, and about this his [17] relatives make a
g and weeping and exhibiting the dead man's things,
er articles: and with a liquor distilled from the
inted; and the corpse is then eaten like meat, and
some of the fat-drippings the wife takes and rubs
ed and mixed with the manioc beer and drunk; and
rief which they have for the deceased.

oares de Souza--339-340 (1570-87) 1851
764

n a child dies, son of some chief, who is not too o
nach [AM: foetal position] and they put him in a pot
re the father and son, if they are dead, are mourn

Tupinamba

ld, they tie his legs against his
and they bury him in the house
ed for many days.

Cardim--428-429 (158
764

that had beene given him, it returneth
eresoever he findeth it; therefore they sa
hat which was given him."

to him that gave it, and hee taketh it againe
ay that when one dieth he loseth all the right

26: Thevet--247[3] G-3
116, 266, 587, 727, 764

After they made these worthy ceremo
with ritual cannibalism performed on p
peril until they were dead and eaten. T
the bow in front of them, arrows, neck
belonging to the defunct and give them t
pense the Tupinamba for one of their w
bed, necklaces to go around his neck, t
The bows and arrows are washed and c
to use the goods of the dead, until it ha
their slave. And if by chance the relati
killed in battle, their widows never ren
the prisoner to recompense the loss of
kill him, and eat in vengeance of their
Paraoussu-vots. And that relieves the

(1555) 1928 Tupinamba

onies on them, [EJ: those ceremonies associated
risoners of war.] never did they escape from
That is why when they enter the house they take
laces, feathers, beds, threads and other things
o him [EJ: i.e. the war prisoner held to recom-
arriors killed in battle.] for his use; the sleeping
he feathers to decorate himself when he wishes.
leaned by him, as it is not permitted by any other
s been thus ordained by one of their enemies--
ives of the one to whom the prisoner belongs, were
narry. And on occasion, they offer to the widows
their deceased husbands, until the day comes to
husbands, which they call in their jargon,
n of their distress and grief."

Soares de Souza--339-340 (1570-87) 1851
6, 764

A corpse is wrapped in his hammock and his closest
ey carry him to the grave, he is accompanied by his
ves who walk crying, the hair dishevelled on their fac
overed with earth. They return home and the widow c
ays. When the deceased is a woman, the husband digs
e corpse. If the dead woman has no husband, the gra
osest relative.

When the chief of a village dies, after a few days and
bserve the following ceremonies. First they smear t
catter feathers of colored birds over it, they put a fea
her ornaments which they use during their feasts. In
ccupied when alive they dig a pit, deep and large, line
oes not touch the corpse. They hang a hammock in it
ot touch the ground. They deposit the dead with all hi
ext to this hammock they place his bow, arrows, club
ttle. They build a fire near the hammock to warm h
nd water in a calabash. Afterwards they put a cigare
rave with pieces of wood always preventing contact be
he pit is then filled up with earth. The wife lives abo

relative digs his grave. When
wife, daughters and other rela-
ces. They lament until he is
cries over her husband for many
s the grave and helps to carry
ave is dug by the brother or the

d before they bury him, they
he corpse with honey and they
ather bonnet on his head and the
the very quarters which he
ed with poles so that the soil
also, taking care that it does
s feathers in this hammock.
and maraca which he used to
im and they put food in a vessel
tte in one hand and they cover the
tween the earth and the corpse.
ve the sepulcher as before.

9: Cardim--428-429 (15
16, 764

"They are verie wicked, especially in we
he Kindred doe cast themselves upon him
hey choake him before he dieth, seeming t
ast themselves with the Coarse in the Net
falls and knockes that it seemeth a Miracle
nd of these falls, and mournings they rem
hey mourne they speak manie pittiful and c
ight long they weep with a high voice, that
hese mournings they cal the Neighbours, &
ll the Towne doth meete to mourne, and in
nd they curse with plagues those which w
nourned for. After he is dead they wash h
aint their enemies: and after this they co
eene of him, and put a covering over his fa
age or vessell that they have under the Ea
nanner that no Earth may come to him, an
im a house where everie day they carrie h
vearie with dancing he commeth thither to
ewaile him everie day all his Kindred, wit
at none may see them and grieve thereat.

eeping for the dead, for when any one dieth,
in the Net, and so suddenly that sometimes
o them he is dead. And those that cannot
doe cast themselves on the ground with such
they doe not end their lives with the dead,
aine so feeble that sometime they die. When
dolorous words, & if he die at evening all
it is a wonder they are not wearie. For
& kinsmen, and if he be one of the principall,
this they have also their points of honour,
veepe not, saying, that they shall not bee
im[429] and paint him verie bravely, as they
ver him with Cotton Yarne that nothing is
ace, and sitting they put him in a great tin-
rth for that purpose, and doe cover it in such
d the vessel they cover with earth, making
im meat. For they say that when he is
eate, and so they goe for a certaine time to
h him they burie all his Jewels or Brooches,
But if the dead had any Peece, as a Sword,

: Magalhães de Gandavo--85 (4) (1576) 1922
, 764

And when one of them dies, their custom is to bury
e hammock beside him that served him for a bed in
ys his relatives place food on the grave, and some
e food in the grave at the time of burial; and they al
od and sleep in the hammock which is with them in

"90. Burial in a sitting posture is a common habit
stom of placing articles of daily use and food in the
read that it needs no comment. A reading of the li
ves one the best idea of the primitive psychology un

him in a hole seated on his feet with
life. (90) Then for the first few
of them are even accustomed to put
bsolutely believe that they eat the
the grave."

among primitive peoples, and the
grave or on the grave is so wide-
terature of the ancient Egyptians
derlying these customs."

765

RNING--duration of the mourning period; behavior of spouse and other rela-
after the funeral (e.g., seclusion, mourning garb, observance of taboos,
lices); treatment of relics (e.g., preservation of skull or head, wearing
es, use of hair for artifacts); visits to the grave; mortuary feasts; ex-
ion, second funeral, and reburial; ceremonies terminating mourning; etc.
so:

uary cannibalism . . . . . 266 Headhunting 721
s-of widows 589

2: Thevet--217-220
116, 765, 533

.... if the father of a fa
will mourn him for four
four or five days. You h
see men and women re
embracing each other ..
man, so gallant in war a
ful, he worked well in ou
we shall never see him a
by our medicine-men," t
thousand times, by day a
of the deceased man invi
for the meeting by painti
perform ceremonies and
dressed with such feathe
music with the bones of
the fashion of their coun
and go without eating. T

Thevet--250-251 G-3 (1555) 1928 Tupinamba
587, 727, 768

oncerning the widows, they never remarry, unless it is to the brothers and close
atives of their defunct husband, who must first avenge the death, if he was seized,
en by the enemy. If he died of old age, or sickness, he who is to marry the widow
es a prisoner who cleans the pit of the deceased, whether he has changed villages
erwise. Also all the plumes, necklaces, bows and arrows of the latter have to be
aned by the prisoner, even his bed, where he slept while alive. The widow never
rries a less great and valiant man than her husband. For otherwise one would
errate them, and their children and allies would be angry and unhappy. If there is
equal, they prefer to live as widows all the rest of their lives, and end their days
h their children. Even if they [251] remarry, it must be more than 12 moons after
death of the husband.

(1555) 1878 Tupinamba

nily happens to die, his wives, his close relatives and friends
or five months. The deepest mourning occurs during the first
ear them producing the same harmony as dogs or cats; you
clining in their hammocks or squatting on the ground and
. saying in their language: "Our father and friend was a good
nd causing the death of his enemies. He was strong and power-
r fields, he caught game and fish to feed us. Alas, he is dead,
gain until after death, with our friends, in the countries seen
nd other similar words. They repeat such sentences ten
nd night for four or five hours without stopping. The children
te their friends to a feast celebrated in his honor. They dress
ng themselves various colors and wearing feathers.... They
indulge in a thousand pastimes. When they are together
rs of different colors they dance, play, beat drums and make
he arms and legs of their enemies and other instruments in
ry. The others, that is the older ones drink the whole day
hey are served by the women and relatives of the dead.

or

or

769 CULT OF THE DEAD--avoidance of graves and cemeteries
ghosts and ancestors; recurrent feasts of the dead; maint
the long dead; ancestor worship; household cults; hero wo
Family organization . . . . . 89 Idea of filial piety . . .
Religious practices . . . . . 78 Eschatology . . . . .

Evreux--44 (1611-13) 186
304, 765

ey incise their bodies for two reasons: in regret an
th of their relatives who have fallen into the hands
t intention to avenge their death, and to show their
y were symbolizing by these scars that they are not
in taking revenge. In fact, the more marked they
rageous they are considered. In this they are imita
nen.

d perpetual mourning for the
of their enemies and their mani-
courage and strength. It is as if
going to spare their blood or
are, the more gallant and
ated by courageous and gallant

7; Evreux--45
116, 765

As soon as the women and girls are sur
killed in war; they cut their hair, shout an
tribesmen to take revenge, by getting thei

1611-13) 1864 Tupinamba

e that their fathers or husbands have been
d lament terribly, and incite their fellow
r weapons and pursuing their enemies.

7: Evreux--128 (1611-13)
116, 765

On the road I met a woman who was standing on h
grains. She said: "I am asking my husband whethe
they have tied his legs and arms too tightly and that
only has his axe and his bill-hooks. I brought him t
was given to him, he may take this and go away."

her husband's grave spilling maize
r he has left or not. I am afraid
they have not given him a knife. He
his maize in case he has eaten what

8: Soares de Souza--340
116, 765

It is customary for the chief's wives
mourning and to paint themselves with
days and are visited by their female rel
make such a visit, they cry with the wid
comes down to the eyes before she mar
she cuts her hair again in abandonment
genipa.

The widowers let their hair grow whe
set time, and they smear themselves wi
cut their hair, they paint themselves wi
celebrate in their own fashion, singing
these songs. The widower cuts his hai
ing day there is a succession of songs a
more, shows his courage, though he ma
they celebrate the deeds of the dead for
mourning rites are observed by the bro
one celebrates a special feast when he
ing the same person.

(1570-87) 1851 Tupinamba

or even any Indian, to cut their hair in sign of genipa. They mourn their husbands for many atives and friends. Every time these women low. The latter allows her hair to grow until it ries again; then they give a feast with wines and of mourning and paints herself again with

n their wives die, but they do not observe any ith genipa in sign of mourning. When they th genipa the day before the feast; which they the whole night, and many people gather for r the evening of the day before, and the follow- nd dances and hard drinking. Whoever drinks ay vomit and lose his senses. At these feasts whom they have been mourning. The same thers, the father and mother of the dead. Each ceases to mourn, even if they have been mourn-

20: Heriarte--16-17 F-2
116, 764, 765, 266, 273

Whenever one of their fellow tribesm
set fire to the corpse-bundle until it is
great protestation of sadness, moaning
like his paddle, bow, arrows, and other
dead body, the deceased's wife is annoi
the bones are preserved and kept; and s
on the bones, and these are then crushe
in this manner they seek to show the gri

(1662) 1874 Tupinamba

en dies, he is placed in a hammock, and they then roasted, and about this his [17] relatives make a and weeping and exhibiting the dead man's things, articles: and with a liquor distilled from the nted; and the corpse is then eaten like meat, and ome of the fat-drippings the wife takes and rubs d and mixed with the manioc beer and drunk; and ief which they have for the deceased.

766

766 DEVIANT MORTUARY PRACTICES--abbreviated and extended funerals; distinctive mortuary rites in special cases of death (e.g., for an enemy, stranger, executed criminal, pauper, slave, child, woman dying in childbirth, chief, shaman, warrior, person dying abroad, victim of accidental death, suicide, homicide, victim of epidemic or loathsome disease); ceremonies at the death of animals; etc. See also:

Disposition of war casualties 727
Notions about loathsome diseases 753
Human sacrifice 782
Disposition of miscarriages and stillbirths . . 848
Disposition of victims of infanticide 847

2; Thevet--267 (1555) 1878
116, 773

They learned how to make fire from a great Charaibe who taug
transmitted the knowledge to them some time after the flood at ni
asleep.... The flood was so great that the water rose above the
the region and the people were submerged.... After the flood su
great Charaibe came, the greatest who had ever been among them
to a far away country. These people were naked, as they still ar
ants say they originated from them.

Évreux--79-80 (1611-13) 1864 Tupinamba
766, 593

f a child of that age (from two to eight) dies, the parents show extreme grief and
p an eternal memory in their hearts and remember them in their ceremonial laments
y remember them in all their crying ceremonies, indulging in sad memories, which
recall to each other. They cry on such occasions as the death of their little boys
call them by a [80] special name ykounoumirmee-seon, the little boy who died in
dhood. I have seen some of these crazy mothers crying bitterly in the fields, or
ong the forests completely alone. Sometimes they stop and squat in the middle of
road: "Alas they say, we just remembered the death of our small child, che
noumirmee-seon, the one who died in his early childhood." Then they start again to
and break into tears.

Tupinamba

ght their fathers. He
ght when they were
highest mountains of
osided they say that a
, who led the people
e, and their descend-

3: Thevet--Fol. 913-920v
116, 773

The Tupinamba mytho
each other. The first in
the Christian God and de
sky, the earth, the birds
clouds. Monan destroye
saved was Irin-mage, wh
consumed the world was
descends a great Charail
"Transformer" and Mona
Monan. It was he who s
and then changing them i
and serpents, according
for his wickedness. The
all these changes. They
to honor him. He was a
fire. He succeeded in ju
His head burst and the no
duced thunder and lightni
Summary (Sumé), gre

9: Cardim--429
116, 765

"After the Coarse is buried, the Kinsme
beginning as the other endeth, they eate
the roofes, and the women after twentie
lasteth a whole Moone, the which being
away their mourning. The men doe cut
with blacke, and these Ceremonies and
the one with the other, aswell the men a

(1583-1601) 1906 Tupinamba

en are in continuall weeping night and day, the one
not but by night, they hang their Nets neere to
daies doe cut their haire, and this lamenting
ended they make great Wines or Drinkings to put
their haire, and the women doe paint themselves
others being ended, they beginne to communicate
s the women."

(1555) 1928

bodies of their enemies when they ca
mba warriors killed in battle] all thei
ter the flesh and all edible parts of the
and pile as many of the small bones a
nto a soup--thus nothing is wasted.
em.

Tupinamba

pture the[illegible].
r kinsmen
body are
as they can;
They say

768

:0: Heriarte--18 [3] F-2 (1662) 1874
16, 771, 776, 346

They build some very small houses, which they c
nolding their ceremonies, and they say that there th
Devil, and that he tells them that they should do thi
nviolately.

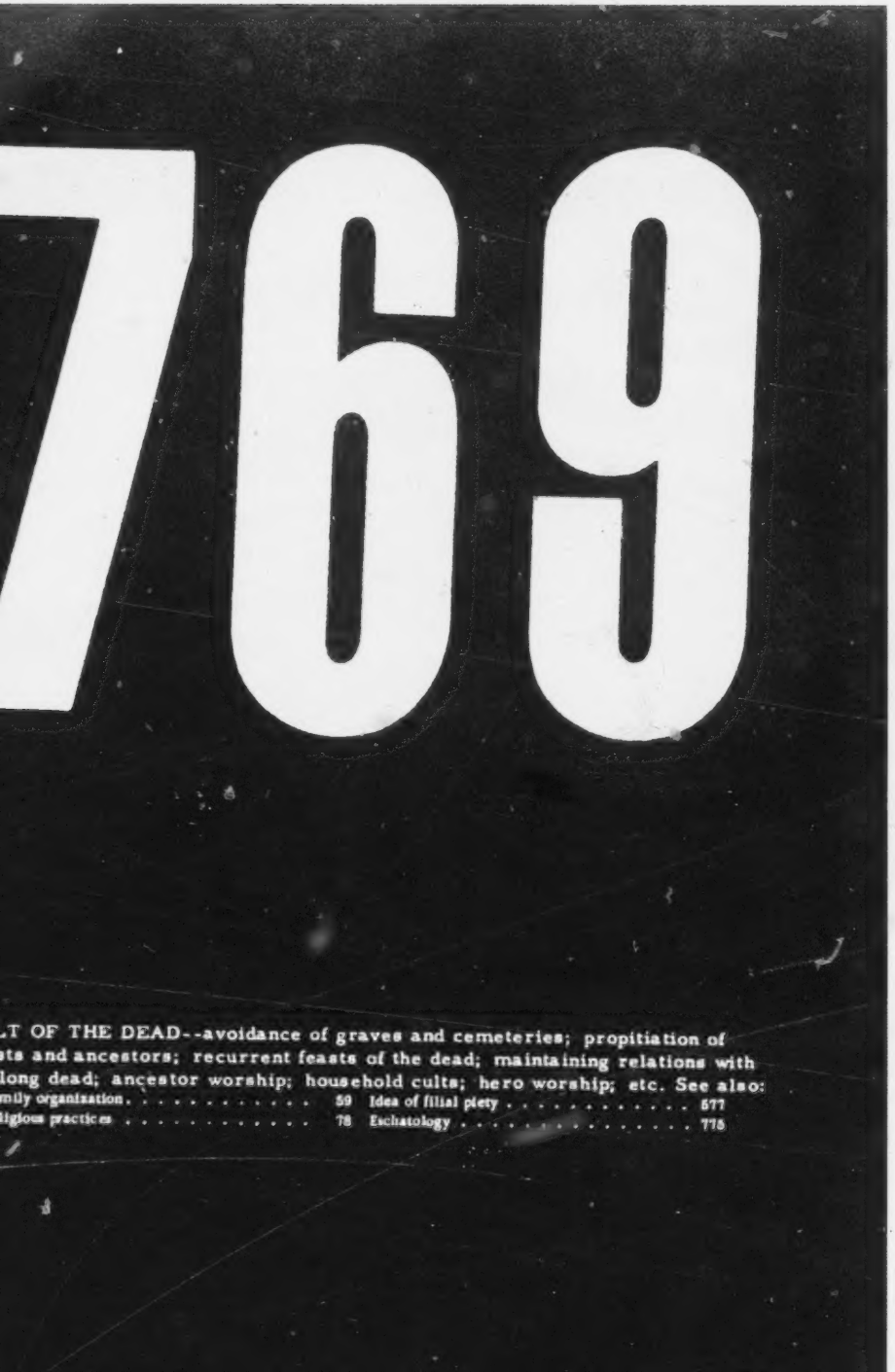
all Tocaias, to which they repair alone,
ey speak with the Jurupari, who is the
s or that thing, the which they guard

6: Abbeville--322-322v
116, 771

I know of no country in the world so
who previously had neither a god, nor c
gold, silver, stone nor wood. They hac
in consequence no priests, ministers, a
prayers, wishes, ceremonies either pr
They are not, however, without a kn
discourse of Iapy Ouassou (q.v.)...
In their language they call God, Toup
it, hence they call thunder toupan remi

completely without a religion as the Topinamba
elestial deity, either in heaven, nor earth, in
d up to the present no religion, nor sacrifice, and
altars, temples or churches. They have no
ivate or public, nor any special days. [322v]
owledge of a true God as was apparent in the

pan. When it thunders they say that God causes
nognan, that is, God makes it.



5: Léry--578-579
116, 769

"As often as the Barbari
ner which wee have declar
Graves of the Dead. Wher
a certaine forme of [579] a
in the Woods, they rememb
may be heard farre off."

(1557-1558) 1906 Tupinamba

ians transport their Villages unto another place, after the man-
ed, they put certaine coverings of the herbe Pindo upon the
eby it commeth to passe, that Travellers may take notice of
place of buriall. At which places, if at any time wandring
ber the dead men, they make so great lamentation, that they

773

773 MYTHOLOGY--cosmogony (e.g., theories and accounts of the creation of the world and of man); mythical epochs (e.g., golden age, age of the gods, age of animals); cataclysms (e.g., mythical floods and conflagrations); culture myths (e.g., accounts of a culture hero, mythical explanations of culture traits); myths about the origin of evil and death; nature myths; totemic myths; theogonic myths; ancestor myths; etc. For texts of myths see 539. See also:

Historical traditions 173

1: Staden--150
116, 773

"They say that once
cestors, save those th
agine must have been t

17: Nobrega--94 [5] (1550) 1844 Tupinamba
116, 773

They have a remembrance of the flood, however false (it may be), because they say th
(when) the earth was covered with water, a woman and her husband climbed a pine-tre
and, the waters having subsided, they came back down, and from them all men and wo
men are descended.

(1553-54) 1928 Tupinamba

upon a time there was a great flood which drowned all their an-
at escaped in canoes or on to the tops of high trees. This I im-
he Deluge."

17: Nobrega--94 [8]
116, 773

They say that S. Thomé, whom
remembrance of his journey left
His footprints are shown near a
toes. They say that when he lef
who wanted to shoot him with the
waters opened and he passed to
him the arrows were thrown bac
return sometime to see them ag
intercessor with God, in order t
Faith as we hope. This is, in s
land: as I gain a greater knowled
to let you know of them.

2: Thevet--138
116, 244, 773

They have learned from their ancest
with manioc (hetich), they fed on grass
great Charaibe or prophet came to thei
called hetich . . . and taught her to slic
and henceforward they have continued.

(1555) 1878 Tupinamba

tors that formerly when they were unacquainted
, as wild animals, and on roots; and that a
r country, spoke to a girl, gave her the roots
e them and to plant them. She did as instructed

3: Thevet--Fol. 913-920v.
116, 773

The Tupinamba mythology see
each other. The first in this ser
the Christian God and described
sky, the earth, the birds and the
clouds. Monan destroyed the fir
saved was Irin-mage, who was ta
consumed the world was put out,
descends a great Charaibe or pro
"Transformer" and Monan, the "
Monan. It was he who set things
and then changing them into diffe
and serpents, according to their
for his wickedness. The men we
all these changes. They invited
to honor him. He was asked to s
fire. He succeeded in jumping o
His head burst and the noise went
duced thunder and lightning from

Summary (Sumé), great pagé

ms to have dealt with a set of culture heroes related to
ies of culture heroes is Monan, who is compared to
as "a star without end or beginning, who created the
animals on it," but he did not create the sea nor the
st mankind by fire and flood. The only man who was
ken by Monan to the sky. Later when the fire that
Irin-mage was given a wife. From this Irin-mage
phet whom they call Maire-monan, Maire meaning
old one." This transformer was a familiar friend of
according to his fancy, making them in different ways
rent figures and into the shapes of beasts, birds, fish
dwelling place; changing man into a beast to punish him
re angered at Maire-monan because he was causing
him to a village where they pretended that they wanted
how his divine nature by jumping over three pyres of
ver one pyre, but fell on the second and was burned.
up to the sky to Toupan, and henceforward were pro-
nothing else than the fire that burned Maire.
and charaibe, of the same lineage as Maire-Monan, ha

two sons Tomanendonare and Aricoute, who
each other. Tamendonare was a good fathe
a warrior who wanted to subjugate other nat
turned from a war party with the arm of an
donare derided him for having brought only
himself. Aricoute threw the arm against hi
village was lifted into the sky, the two broth
struck the ground with his foot and a fountai
world. The two brothers climbed mountain
two trees: a pindona and a genipa. In orde
threw down fruit. From the two brothers th
of the Temimino (Wayaná), have issued.

Fire was saved on the back of an animal

The Great Caraibe or culture hero acqua
that their souls were immortal, explained n
their taboos and instaurated ritual practices
being beaten dropped the cultivated plants w

A headman had in his house a wonder-wo
who worked for him under the disguise of a

were of different temperaments and hated
r and attended to his fields. Aricoute, was
ions and even his brother. Aricoute re-
enemy and threatened his brother. Tamen-
the arm of the enemy and not the enemy
s brother's hut and immediately the whole
ers remaining on earth. Tamendonare
n sprouted. The water flooded the whole
s and there they sought refuge at the top of
r to know whether the earth was dry they
e two enemy tribes of the Tupinamba and

called ap [AM: probably the sloth].
inted them with the edible fruits, told them
atural phenomena to them, and gave them
. He changed himself into a child, who
hich later on were planted by a woman.
rker Maire-pochy [AM: Maire the bad one],
poor homely man. He made his master's

771

GENERAL CHARACTER OF RELIGION--conception of what constitutes religion; differentiation of the sacred and the profane; distinctions drawn between religion and superstition; relation of religion to the unknown and the unpredictable; relative prominence of magical and anthropomorphic elements; evidence of the expression of projective mechanisms in religious beliefs; primary orientation of the religious system (e.g., ancestor worship, nature worship, totemism, ritualism, mysticism, redemptive religion); social and individual role of religion (e.g., services and disservices); incidence of faith, indifference, and skepticism; existence of nonsupernatural ideologies supported with a faith akin to that in religion (e.g., ethical systems, political philosophies); etc. See also:

Personality 15
Integration of religion with other aspects of culture 182
Ethical ideals 577
Ancestor worship 769
Extended discussions of theological systems . . 779
Magic 789
Religious sects 795
Philosophy 812
Ideas about the social role of religion 829
Inculcation of religious beliefs 869

7: Evreux--25-26 (1611-13
116, 773

There is a general rumor among these savage
live on a relatively large island surrounded by th
were formerly wives and daughters of Tupinamb
and the leadership of one of them. Reaching the
beautiful island, they settled on it and once a yea
the company [26] of the men living in the nearest
the father takes him after weaning. If the child
is the rumor.

) 1864 Tupinamba

s that the Amazons exist and that they
ne Maranhão river.... These Amazons
a who went away under the persuasion
country along the river and noticing a
ar, in the cashew season they accept
villages. If they give birth to a boy,
is a girl, the mother keeps her. This

9: Cardim--418
116, 773

"Of the beginning and originall o
Religions, and Ceremonies

It seemeth that this people hath no k
but of the deluge it seemeth they have
characters such notice is obscure and
men, and that one onely escaped upon
and that from these two they have thei
ing and increase."

(1583-1601) 1906 Tupinamba

f the Indians of Brasil, and of their Customes,

.

nowledge of the beginning and creation of the world,
some notice: but as they have no writings nor
confused; for they say that the w[illegible]rs drowned all
Janipata with a sister of his that was with childe,
beginning, and from thence began their multiply-

18: Anonymous-- 441 [2]
116, 773

They are without any knowledge of
down from hand to hand, their histori
ancient stories of two men who walke
one being called Cumé, which should
that he did good works, but they rem
spots there are to be found human foo
in São Vicente, near a cape on the be
continuously, [and] there are many fo
er and some smaller. It is possible
some disciple of his.

the Flood, but very confused, for, being handed
es are told in diverse ways. Also there are two
d among them, one good and the other bad, the good
signify the apostle S. Thomé. And of him they say
ember nothing in particular about him. In some
otprints impressed in stones, the best of these being
ach, in a big cluster of rocks, whereon the sea beats
ootprints, as if of two different persons, some larg-
that these are the prints of the apostle saint and of

17: Nobrega--94 [8]
116, 773

They say that S. Thomé, whom they
remembrance of his journey left his
His footprints are shown near a rive
toes. They say that when he left the
who wanted to shoot him with their a
waters opened and he passed to the
him the arrows were thrown back, a
return sometime to see them again.
intercessor with God, in order that t
Faith as we hope. This is, in short,
land: as I gain a greater knowledge o
to let you know of them.

call Zomé, passed through that region and that in
footprints; this was told to them by their ancestors.
r and I saw them. There are four footprints with
se footprints he was being pursued by the Indians,
rrows, and that, upon arriving at the river, the
other side without getting wet. When they shot at
nd the woods gave him passage. He promised to
He gazed upon them from Heaven, and became their
hey might know of Him, and receive the Sacred
my dear brothers, what I have to tell you of this
f other things which occur here, I shall not forget

Tupinamba S09
Guarani SM4
Tupi SN7

Ta 175 167

/305 cont./ left in about 1600, arrived ten years later on the middle course of the Amazon on the island of the Tupinambarana after staying at the sources of the Madeira not far from the Andes. The last in date of these ethnic movements of mystical origin is the one which led the Apapokúva-Guarani /Apapocuva/ from the frontier of Paraguay to the coast of Brazil and which lasted more than a century, from 1810 to 1912.

G 175 167

Ti 175 169

The vague knowledge that the Tupi of the Brazilian coast had about the marvels of the Inca Empire explains the trek toward the west of some of these migrations. Having arrived at the seacoast and seeing that it was impossible to reach the "Land without affliction" in this direction, it is possible that the Tupi began to look for it in the other direction, as did several groups of the Apapokúva-Guarani not long ago. The prestige of the Inca civilization doubtless must have influenced their decision, and in many cases they certainly tended to merge it with that mythical land where they wanted so ardently to go.

Ti [174]

If I risk this hypothesis, it is because of the impossibility of explaining otherwise this rush toward Peru which took place in the 16th century among certain Tupi tribes of the coast of Brazil.

Ta 174 175 167 ● 773

Such a point of view is not too bold, for otherwise how could one justify the eagerness displayed by the Tupinamba to reach Peru after going up the Amazon in the effort they made in 1539 to enter the "land of immortality and eternal rest"? How can one explain why the Tupinamba came a century later to settle temporarily on the upper Madeira near the Andes, when they too were pursuing the chimera of the "Land without affliction" (2)?

2. When I was concerned with this migration (see Métraux, 1, pp. 22-24), I had believed, on the strength of Acuña, that the cause had been the desire to escape the tyranny of the Portuguese. Nevertheless I was not surprised to learn later while reading Heriarte's book (pp. 41-42) that these Tupinamba had undertaken this long exodus to seek the "Land without affliction." The passage in question is of the greatest interest and must be

Tupinamba S09
Guarani SM4

/305 cont./

Ta 174 175 167 ● 773

quoted in its entirety: /see the foreign text for the passage quoted in Portuguese/.

Something had to /306/ push them toward the west and determine the choice of their itinerary; the mirage which was attracting them was the one which was to cost the lives of so many Spaniards later on. It is a matter of the "great tidings" of this mysterious country abounding in riches, located beyond the forests toward the setting sun, and which the Tupinamba certainly likened and then merged with the "Land without affliction" about which the old myths told.

G 773 193 175 129

In the same period an analogous tendency to identify the country of the Inca with the one where the culture hero lived can be noted among the Guarani of Paraguay.

There is a very interesting, but seldom cited text which shows very well how the Guarani pictured the Inca Empire at the beginning of the 16th century. By comparing it to what we know of the myths of these same Indians, we shall be able to draw many a curious parallel, and I hope by this means to demonstrate that the Guarani believed they saw in the Inca their culture hero, Candire.

The document in question is found in the Relaciones geográficas de Indias (Vol. II, pp. LXXXIII-LXXXVII), where it comes under the following title: Relación general que se tomó en pública forma y se envió autorizada al virrey en la provincia de los Xarayes, que es en 17 grados sobre el rio Paraguay, 250 (leguas) de la Asumpcion, donde habia llegado el general Nuflo de Chaves con 150 hombres, con órden é intento de poblar en ella, y despues, por la relación que tomó paso adelante /General account which was put in published form and, authorized, was sent to the viceroy in the province of the Xaraye, which, at 17 degrees, is above the Paraguay River, 250 (leagues) from Asunción, where General Nuflo /Nufrio/ de Chaves arrived with 150 men, with orders and intent to colonize in it, and afterwards, by the account that he took further measures/.

774

774 ANIMISM--conception of the soul; number of souls; location in the body; characteristics (e.g., shape, visibility, separability); relation of the soul to the body, to the name, to the breath, to dreams, to shadows and reflections, and to life and death; notions of the temporary departure of the soul from the body; attribution of souls to animals and inanimate objects; etc. See also:

Personality	15	Spirit possession and dream interpretation	787
Names	551	Interpretation of shadows and reflections	822
Conception of conscience	577	Ethnozoology	825
Theories of disease and death	753, 761	Ideas about breathing	827
Concepts of soul-stuff and animated fetishes	778	Ideas about abnormal mental states	828

7: Evreux--114 (1611-13) 1864 Tupinamba
116, 774

There is no part of the body to which they have not given a special name. The soul within the body is called an (che-an, my soul, de-an, your soul, ore-an, our souls, pe-an, your soul, [pl.], y-an their soul). The soul separated from the body is called angoüere. [MC: 100 terms for the parts of the body with their Tupinamba equivalents omitted, pp. 114-117].

3: Thevet--Fol. 913-920v. (15
116, 773

daughter pregnant by giving her a fish to ea
of the neighborhood were summoned and it
bow and arrows from the baby's hands wou
ordeal failed for everybody, Maire-pochi w
his father. Later Maire-pochy, who had in
abundant, changed them all into various an
had a headdress made of flames, which bur
him.

Maire-ata, son of the Wonder worker w
traveling with his wife who was pregnant.
search of her lost husband and was guided
refused to give the child fruit that he had a
to talk. Consequently she lost her way and
Sarigue [AM: Opossum]. He slept with he
She was misled to the village of Jaguar (a
a heap of rubbish. They were saved by a w
evidence of their supernatural origin by gr
mother with food. One day they remember
to take revenge upon the Jaguar and his pe
caused a storm which capsized the canoes.

at. After the birth of the child, all the men
was agreed that whoever was to receive a
ld be recognized as his father. When the
vas summoned and designated by the child as
nvited his in-laws to his house where food was
imals. He then returned to the sky. His son
rned the head of a man who borrowed it from

ith the flaming headdress [AM: the sun] was
He abandoned her, but the woman set out in
in her journey by the unborn child. Having
sked her for, the latter got angry and refused
had to spend a night at the house of the
r and made her pregnant with a second child.
man) who killed her and threw the twins on
voman, who then brought them up. They gave
owing very fast and by providing their foster-
ed the murder of their mother and decided
pple. They lured them to an island and
The Jaguar people were transformed into

lines and other animals of prey. Then the
inally they found him, but the culture hero
ildren before they had proved their origin.
sks. They shot arrows into the sky and th
ssed between two rocks which were consta
her. The twin begotten by Opossum was c
e ordeal successfully and brought him back
m's son when he tried to steal the bait fro
ved by Maire-ata's son.

y started again in search of their father.
refused to acknowledge them as his
He ordered them to accomplish difficult
e arrow remained hanging. Then they
ntly moving against and away from each
rushed to pieces, but his brother underwent
to life. The same fate awaited the Opos-
m the demon Añan, but again he was re-

6: Abbeville--69v-70 (1611) 1614
116, 773, 177

[MC: speech of Iapy ouassou, chief of Iuniparan, Maragnan, to the French upon their arrival]:

We know... that there is one who has created who has given us an immortal soul. We believe God sent the flood over all the earth to chastize; good mother, from whom we all come... But Goo wearing beards to come and instruct us in the la to our father, from whom we are descended, two of iron. He found the iron sword too heavy and t your ancestor (MC: i.e. of the French) being wis became miserable, for the Prophets seeing that them (70) flew to the sky, leaving behind the mar and of their sticks printed with crosses in a ston well as I. Then languages became diversified ar was only one... Unable to understand each other, misery and misfortune, this evil race of Pero [M country, and bled this great and ancient nation, you can see which we are today."

Tupinamba

and head Bourouuichaue of the Isle of

all things, who is all good, and it is he
also that for the wickedness of men,
and saved only one good father and a
l, sometime after the flood, sent Prophets,
w of God. These Prophets presented
o swords; the one of wood and the other
ook the wooden one. After he refused,
ser took the iron sword. After this we
our nation did not want to believe in
rks of their presence--of themselves
e near Potyiou, which you have seen as
nong us, though in the beginning there
we started to fight... And after much
MC: the Portuguese] came and took our
and reduced it to the small number as

Abbeville--323 (1611) 1614
6, 775

They believe that their souls (which they hold to be
ody, and transported across the mountains to their G
upia. If they have lived a good life they can remain
nd enjoying themselves.

immortal) are separated from the
randfather at a place called ouäi-
here forever, dancing, jumping,

Thevet--182-183 (1555) 1878
, 764, 775

When one of them dies, king or some other, befor
ything belonging to the deceased he does not keep i
turns it before everyone so as to be buried with th
lieves that the soul after death would return to tor
tained goods ....
After giving back to the dead what belongs to him,
pes, made either of cotton or of the bark of a tree,
cording to their belief, for the soul to come back,

e they bury him, if anyone has
t, but carries it publicly and
e body. Otherwise the borrower
ment him on account of the

they tie him up and wrap him with
in such a way that it is impossible,
which they greatly fear.

7; Evreux--283
116, 775

They believe that only virtuous wo
they should be placed among the men
the souls of bad people go with Giropa
they remain in deserted villages whe
good, they are sure that they go to a
lacking anything that they want.

(1611-13) 1864 Tupinamba

nen have an immortal soul and that after death
who all have an immortal soul. They believe that
ary, that they are tormented by the devil, and that
re their bodies are buried. As to the souls of the
place of rest where they dance continually without

6: Léry--550 (1557-1558)
16, 775

"I doe not beleeve that there is any Nation in t
ranged from all Religion. Yet, that I may al
perceived, among those thick mysts of darkne
hat they doe not onely beleeve the immortaliti
persuaded, that after death their soules who h
vertue after their manner, to wit, to avenge t
many) flying beyond the highest Mountaines, a
and Grand-fathers, and there, in most pleasa
all delights, and dansing: (this is that long p
Elysian fields) but contrarily the soules of the
vithout any care of defending their Countrie,
so they call the Devill) and live in perpetuall t

ne whole World, which may be more es-
so declare how little appearance of light I
sse wherewith they are blinded: I affirme,
ie of the soules: but are also certainly
ave embraced vertue (but they define
nem of their Enemies, and to eate very
re gathered to the soules of their Fathers
nt Gardens, leade a joyfull life in perpet-
eregrination of Socrates, and the Poets
fearefull cowards, who lived ingloriously,
are violently carried away by Aygnan (for
orment with him."

7: Evreux--90-91
116, 888, 775

There were at Fort St. Louis two ki
bring me their little wares, and when
themselves for not having made better
[91] they die they are not much mourne
easy to have young. I will permit mys
hold that women have great difficulty a
fathers dance, beyond the mountains a
a few of them do arrive. They becom
there is this distinction between the ol
venerable, and represent in their way,
women of this country are crabbed and
ing that, they are very respected, as
especially by the girls and young wom

ind old Tabaiares women, who never failed to
they offered them to me they wept and excused
. I haven't much hope for these old women: when
ed nor regretted, since the savages find it very
self to say that the savages, through superstition
fter they are dead, to find the place where their
nd that most of them are left by the wayside, if
e very dirty, when they reach a decrepit age, and
d men and old women, that the old men are
, gravity and authority; on the contrary the old
l wrinkled like a burnt parchment: not withstand-
much by their husbands as by their children and
en.

775

SCHATOLOGY--conception of the survival of the soul; career of the soul
ter death (e.g., mode of departure from the body, temporary sojourn near
ace of death, indefinite sojourn as a disembodied soul or ghost, journey to
realm of the dead); notions about ghosts, specters, apparitions, and phan-
ms (e.g., shape, substance, propensities); behavior of departed souls or
osts (e.g., haunting of houses and cemeteries, visitations); spiritualistic
liefs; conception of a realm of the dead (e.g., place, mode of life, rewards
d punishment); duration of afterlife; belief in immortality; ideas of trans-
igration and reincarnation; conception of the survival of the body (e.g., res-
rrection); etc. See also:

Belief in witches, vampires, and werewolves. . 964
Cult of the dead 769
Communication with spirits 787
Notion of death and rebirth in initiation ceremonies 881

2: Thevet--
116, 775

These po
cherepicou
about the f
fought thei
orchards.
Agnan. On
came from
language: "
all togethe
with them.

taden--134 (1553-54) 1928
352, 513, 776

" Of their manner of sleeping.

hey sleep in things which are called in their language Inni. (71) They
on yarn, and they tie them to two poles above the ground, and at nigh
r fires beside them. They do not willingly go out of their huts at nig
without fire, so greatly are they in awe of their devil whom they call
m they often see."

---

71. On the hammocks see note 43."

-181 (1555) 1878 Tupinamba

oor people consider the soul immortal, in their language the word is
rare (če-repikuara). I heard the following statement when I asked them
ate of their spirit after death: the souls of those who have courageously
r enemies go with many other souls to pleasant regions, woods, gardens and
On the other hand, those who have not defended their country well, go with
several occasions I inquired about this from a great king of the country who
a distance of thirty leagues to see us. He answered me fiercely in his
"Don't you know that after death our souls go to a far away country and stay
r in beautiful places, as our prophets tell us, who visit them often and speak
.." This is their unwavering belief.

Tupinamba

are made of
t they burn
nt for any rea-
Ingange, and

2: Thevet--138-140
116, 776, 821

They mention a big lord whom
thunder, but they do not worship
at any place, but going to and fr

9: Cardim--419
116, 775

"This people hath not any knowled
if there be any paine nor glory after
ceremonies, nor divine worship, bu
not; and they say that the soules are
goe to certaine fields where are mar
doe nothing but daunce. This is the
whom they call Curupira, Taguain,
him is so great, that onely with the
it hath happened: they worship it no
any sort, onely some old men doe sa
they offer him some things, for the
die. Sometimes the Divels appeare
are few possessed."

(1583-1601) 1906 Tupinamba

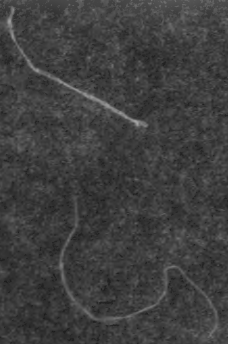
ge of their Creator, nor of any thing of heaven, nor
this life, therefore they have no oderation nor
t they know that they have soules, and that they dye
converted into divels, and that after their death they
ıy figge trees along by a faire River, and all together
cause why they are greatly afraid of the Divell,
Pigtangua, Machchera, Anhanga: and their feare of
imagination of him they dye as many times already
t, nor any other creature, neither have they Idols of
ıy that in some waies they have certaine Posts where
feare they have of them, and because they would not
unto them, though very seldome, and among them

12. Magalhaes de Gandavo--85 (3)
116, 775

"They adore nothing, nor do they beli
punishment for the wicked. Their bel
their dead will go through a future life
which he left this life."

(1576) 1922 Tupinamba

eve that after death there is glory for the good an
ief in the immortality of the soul is only this, tha
wounded or cut in pieces or in the condition in



7

776 SPIRITS AND GODS--cor
disembodied souls; indic
lent types of supernatura
divinities, tribal gods, n
divinities, fairies and sp
and saints, divine tricks
rulers of the spirit world
ual deities and of categor
ter, powers, functions,
pantheon, dualism, henot
Totemic beliefs associated with
Religious practices . . . . . .

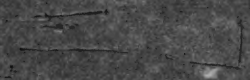
76

nception of supernatural beings of a higher order than
ations of their genetic relationship to ghosts; preva-
l beings (e.g., guardian and familiar spirits, tutelary
ature spirits and gods, angels, animal and totemic
rites, demons, mythical monsters, deified heroes
ers, occupational or functional deities, creator gods,
, high god or supreme being); attributes of individ-
ies of divine beings (e.g., name, sex, form, charac-
ymbols); hierarchical arrangement (e.g., polytheistic
heism, monotheism); etc. See also:

ia groups . . . 61 Hero worship 769
. 78

They have no concept of glory, nor of hel
to a good place, (in which) in many ways

l, and they say simply that after death they go
the natural order of things is preserved.



Thevet--138-140 (1555) 1878
6, 776, 821

They mention a big lord whom they call Toupan, wh
under, but they do not worship him.... They consi
any place, but going to and fro, and declaring his

Tupinamba

no living above causes rain and
ider him great, as not stopping
great secrets to his prophets.

Thevet--168-169 (1555) 1878
6, 776

These poor Americans often see a bad spirit in one
their language Agnan and he persecutes them, ofte
ouls, but also their bodies, for he beats them and g
mes you can hear them uttering a terrible cry and
rly if there is some Christian nearby, "Don't you s
e if you want me to serve you and cut your wood."
ifle. They never go out at night without carrying fi
nd defense against their enemies.

e form or another. They call him
en by day and night, not only their
rieves them greatly so that some-
saying in their language, particu-
see that Agnan beats me, protect
They cut Brazilian wood for a
ire, which is the main protection

5: Léry--549-550 (1557-1
116, 776

they heard this, looking one upon another,
is a familiar token of admiration with them
Moreover, because, as well shall speake i
rified with the noise of Thunder (which the
wee took occasion thereby to instruct ther
spake unto them, who that he might declar
that manner: they answered, that that Goo
naughty one."

and breaking out into this word Teh, which
n, they stood still, fixed, and astonished:
in his proper place, they are vehemently ter-
y call Toupan) if bearing with their rudenesse,
n, and said, that that was the God whereof we
e his power, shooke Heaven and Earth after
d by whom they were so terrified, was a

5: Léry--550-552 (15
116, 776

"These most miserable Barbarians
Devill (whom by another name they cal
even while they were talking with us,
hei, helpe us, for Aygnan beateth us.
seene of them sometimes in the shape
sometimes also in some monstrous fo
were not vexed by the Devill: therefo
those torments by that God, whereof w
Aygnan, and hindered him from procu
danger enforcing them, they promise
unmindfull of the promise. But, that
with they are vexed, are no pastimes,
with a shivering and quaking feare, re
anguish, and clapping their thighes wi
words. Mair Atourassap, Acequeiey
ion, I feare the Devill above all other
him in these words, Nacequeiey Aygna
condition, they said; Ah, how happie
him: whereupon we answered, that th

are wofully even in this life tormented by the
ll Kaagerre): For, I have sometimes seene them,
immediately crying out like frantike men, Hei,
Nay, they affirmed, that the wicked spirit was
of a cruell [551] Beast, sometimes of a Bird, and
rme. And because they greatly wondred that wee
re, wee telling them that we were delivered from
vee often spake unto them, who was farre above
ring us any trouble. It somtimes happened that
d to beleeve in God, but being delivered, they were
it may evidently appeare, that the torments wher-
I my selfe have somtimes seen them so stricken
membring that miserie, that sweating through
th their hands, they complained unto us with these
Aignan Atoupaue: that is, My foole, my compan-
evils. But contrariwise, if any of us spake unto
n, I feare not the Devill: then, bewailing their
were we, if thereby we might be secured from
erefore they were to beleeve in him who is

5: Léry--550-552
116, 776

mightier then Aygnan. But althoug
promised that they would doe it, ye
of nature.

Therefore, although our America
themselves they are convinced that
they shal neither be excusable, nor
sides those things immortalitie of t
of they are horribly affraid; and [55
three things are first of all to be no

h, as hath beene said, in the present danger they
t they presently returned to their owne disposition

ns confesse not God with the mouth, seeing among
there is some divine power; therby I gather, that
justly take occasion to pretend Ignorance. But be-
he Soule, which they beleeve; of the Thunder, where-
52] Devils, by whom they are tormented: (which
oted) I will moreover adde a fourth principall matter."

6: Abbeville--323-323v
116, 776

They believe, moreover in [323v] e
Ieropary; they fear them greatly. In
that is to say Ieropary is bad, he is n

evil spirits, which we call devils; and they call
referring to these spirits they say ypochu ieropary,
ot worth anything.

7: Evreux--138-139
116, 791, 776

He made the natives believe that
and that he was not bad and that he
"he sleeps and walks ahead of me.
open a clearing, I mark its limits
Christian Indians on hearing that th
man, said that they must have pity
bad and he did his best to multiply

he had a good spirit, who was a great friend of God
wished to do well. "He eats with me," he used to say
Often he flies in front of me. When it is time to
with a stick and the following day all is done." Some
he French were going to punish [139] this medicine-
on him and do no harm to him, for he had never been
the goods of this earth.

5: Léry--549-550 (1557-1558) 1906
116, 776

"Although that saying of Cicero, be held for a most account of all men, that there is no Nation so savage that they are to have a God, although they be ignoran have: yet, how this may appeare to be true in our T iently knowe. For, they are ignorant of the true Goo ship any false Gods, either celestiall or terrestriall where they may assemble for the cause of Religion. tion of the World, distinguish not dayes by names, n they observe not weekes, moneths and yeeres, but n are not onely altogether ignorant of Scripture, wheth utterly without Characters, wherewith they might be minde. When I first came into those Countries, I w acquaint my selfe with their Speech and read them p it to be a juggling tricke, spake one to another in the this man, who yesterday, knew not so much as one v and helpe of this Paper which teacheth him to speake pronounce them, that they may be understood of us?

As often as we talked with them, and happened to we beleeved in one God, Creator of Heaven and Eart and whatsoever things are therein, [550]so he gover

t certaine Axiome by the common
, nor so fierce, that doth not know
t what manner of God they ought to
ououpinambaultii, I doe not suffic-
d, and neither acknowledge nor wor-
: and therefore have no publike place
They are ignorant also of the crea -
or preferre one before another:
neasure times by the Moones. They
ner it be sacred or profane, but also
e able to write the meaning of the
rit certaine words and sentences, to
resently before them. They thinking
ese words: Is it not a wonder, that
vord of our Language, (by the meanes
our words) should now so skilfully

make mention of God, we said, that
h, who as he hath made the World,
neth all things at his pleasure. When

7; Evreux--246
116, 776, 791

A medicine-man told the French m
in front of him when he went to the wo
harm him, but were quite tame with h
they were good or evil spirits. For t
had three wives, before he became a

issionaries that he was visited by elves who fle
oods and that they changed color, that they did n
im; all the same he was doubtful as to whether
hey believe that there are good and bad spirits.
Christian, according to the custom.

14: Vasconcellos--C (1
116, 776, 761

They believe in malicious spirits of wh
by different names: Curupirá, spirits of
Jurúpary or Amhanga, separated souls wh
credit that by only imagining that they hav
selves to die.

om they are greatly afraid. They call them
thought, macacherá, spirits of the paths,
no foretell death. They give them so much
e a message from this spirit, they allow them-

15: Anchieta--161-162 (Prior
116, 776

It is known and reported by everybody that th
by the Indians, who attack them in the forests,
when following roads which cross the forest and
interior, deposit at the top of the highest ridge,
other things which they present to Corupíra as
There are other spirits called Ig-pupiara 'dw
same way. There is a river not far from here
or bark canoes were drowned by these spirits.
There are other spirits haunting the shores
baêtata, that is to say fiery thing, as if they we
night as a shining fire moving to and fro, dashi
Corupíra.

to 1560) 1812 Tupinamba

here are certain devils called Corupíra
whip, vex, and kill them. . . . The Indians,
l traverse steep slopes leading to the
feathers, small leaves, arrows, and
offerings asking him not to kill them.
wellers of water' who kill them in the
in which those who crossed it in dugouts

of the sea or of rivers who are called
re entirely of fire. They appear at
ng to the Indians and killing them like

18: Anonymous--440 [2]
116, 776, 782

They worship no creature as their God
not even to this do they accord any honor
they have a fear of him, because sometir
the woods, or on the rivers, and because
are] infamous for this reason, when they
ther, or something else as an offering.

(1584) 1844 Tupinamba

, only the thunder which they think is God, but
, ... nor communication with the devil, althoug
nes they [the demons ?] kill them, by blows, in
they do no harm in some horrible places, [whi
pass by them they leave some arrow, or a fea-

Evreux--280 (1611-13) 186
, 776, 821

The Tupinamba have since the beginning of time cal
e name which they give to the thunder, . . . I inquired
terpreter whether they believed that Tupan, cause o
ey answered no, because if he were a man like us,
n so fast and go from East to West when it thunders,
ll here as over the four parts of the world, and eve
rn of another man. . . therefore Tupan cannot be a m

led God, Toupan [AM: Tupan],
from the old people through an
f Thunder, was a man like us.
though a great one, how could he
, and that the thunder bursts as
n in France. Also man must be
an....

7: Evreux--293-296
116, 776, 787, 791

One of the shamans who lived in the pla
in the guise of small black birds, who wa
which occurred on the island or elsewher
his fields but not harm him. The prophe
the white settlement saying that his spirit
obeyed they would not till his gardens any
among his people. [294]

Another shaman fed a bat who spoke to
could be heard six feet from the hut, not
The shaman answered him when he was b
about to talk to him he ordered the people
built a little recess of palm leaves for thi
He used to feed it the same kind of food th

(1611-13) 1864 Tupinamba

ains of the Mearim river, had familiar spirits
rned him about things he had to do and events
e. Thus he was told that the Tapuy would loot
cy came true. This shaman refused to visit
s were fearful of the French and that if he dis-
more, and that he would lose his authority

him in human voice and was so loud that it
distinctly, but in a confused childish voice.
y himself. When he noticed that the bat was
out of his hut. . . . [295] This shaman had
s bat. The bat would call him by his name.
hat he ate himself.

9: Cardim--420 (158
16, 776

"They have no proper name to expresse G
ightning, and that this is he that gave them
ave no other name more naturall and prope

od, but they say the Tupan is the thunder and
the Mattocks and the foode, and because they
r, they call God Tupan."

7: Nobrega--92 [4]
16, 776

These people worship nothing, nor do the
upane, which in their language means so
nderstand God, we have no better word t

y know of God; only the thunder do they call
mething divine. And so, in trying to make them
than pai tupane [GSV: "the father of thunder"].

17: Nobrega--94 [7]
116, 177, 776

They are very attached to sensual th
and a body, and a mother; and as to
similar things.

ings. Many times they asked me if God has a head
whether He eats, and How He dresses, and other

7: Evreux--280-282 (1611-1
116, 776

They have a natural belief in spirits good and ba
apoïaueue and the bad spirits [281] or devils oua
send them rain at the right time, that they do no
do not strike and torment them. The spirits go
and that they do not scare people at night in the
French.... The bad spirits are under the contro
who was thrown away by God for his evil deeds.
from coming in time, who betrays them in war,
Generally he haunts abandoned sites and especia
have been buried. Some Indians told me that as
up cashews, Geropari dashed out of the village
group. They also say that Geropari and his peo
seen and which only walk at night uttering fearfu
them and these animals are used by them either
Geropari, Geropari's animal. They have night
pleasant lament. The Indians call them ouyra G
that the devils hatch with them and that they lay
that the devil sits on them.

d. They call the good spirits or angels
ioupia. They think that the good spirits
t harm their plantations and that they
to the sky to tell God what happens here
woods. They accompany and help the
l of Geropari, who is God's valet and
He is the one who prevents the rains
who strikes them and frightens them.
lly the places where their relatives
they went to a deserted village to pick
with a terrible cry and hit a few of their
ple have certain animals which are never
l cries. The devils keep company with
as men or women. They are called soo
birds which do not sing but utter an un-
eropari, the devil's bird and they say
an egg [282] here and another there and

20: Heriarte--18 [3] F-2
116, 771, 776, 346

They build some very small houses
holding their ceremonies, and they sa
Devil, and that he tells them that they
inviolately.

, which they call Tocaias, to which they repair alone,
ay that there they speak with the Jurupari, who is the
y should do this or that thing, the which they guard

778

778 SACRED OBJECTS AND PLACES--conception of sanctity (e.g., possession by an indwelling or frequenting spirit, infusion with impersonal supernatural power); idols and fetishes; extraordinary objects (e.g., bezoar stones, albino animals, mandrake roots); sacred places (e.g., shrines, altars); places of asylum and sanctuary; notions of impersonal supernatural power (e.g., mana, soul-stuff); animatism; beliefs and practices of consecration and desecration; etc.

See also:

Churches and temples 346
Heirlooms 523
Asylum 696
Protective amulets 761
Relics 765
Conception of the sacred and the profane 771
Luck amulets 777
Notions of uncleanness 783
Taboos 784
Phallic rites 786
Conception of magic force 789
Holy men 792

Abbeville--326 (1611) 1614
, 778, 789

They have another superstition, which consists in
their village with a crosswise stick. To it they tie
aves, of the size of two hands, on which they paint
ked man. When asked the reason for this, they ans
the pagé to change the bad air.

Tupinamba

planting a high pole at the entrance
small escutcheons made of palm
in black and red the figure of a
swer that they have been ordered

782

PROPITIATION--practices reflecting a sense of dependence and a desire to ingratiate or influence the supernatural; repudiation and intimidation; obeisances (e.g., bowing, genuflection); laudation; prayer; sacrifice (e.g., libations, food sacrifices, animal and human sacrifice, symbolic and vicarious sacrifices); vows; burning of incense; decoration of religious edifices; endowing of shrines and temples; etc. See also:

Philanthropy 73, 74
Hymns 533
Etiquette 676
Mortuary sacrifices 764
Desecration and consecration of sacred objects and places 778
Stereotyped prayers 788

2: Thevet--182
116, 821, 782

They have anoth
expedition against
that this comes fr
To calm the storm

(1555) 1878 Tupinamba

er foolish belief: when they are on the water, sea or river, or on an
their enemies, if a storm or heavy sea threatens them, they believe
om the souls of their parents and friends, why, they do not know.
they throw something into the water as a gift...

18: Anonymous--440 [2]
116, 776, 782

They worship no creature as their God
not even to this do they accord any honor
they have a fear of him, because sometin
the woods, or on the rivers, and because
are] infamous for this reason, when they
ther, or something else as an offering.

, oly the thunder which they think is God, but
, .. nor communication with the devil, although
nes hey [the demons ?] kill them, by blows, in
tho do no harm in some horrible places, [whic
pas by them they leave some arrow, or a fea-

Thevet--276 (1555)
, 778

he savages make vessels from the fruit of th
ade a sacred object out of them. After this f
th seeds of millet [AM: maize] and then put a
ound, the fruit is decorated then with beautif
ch household having two or three. They hold
ol worshippers think that when sounding and h
em. By this means they are given revelation
adore anything tangible but this instrument,
ey believe that there is a deity in it.

e tree cohyne [AM: kui]. They also
ruit has been hollowed out they fill it
stick through it which they stick in the
ul feathers. They keep it in their huts,
them in great reverence and these poor
holding these fruits Toupan speaks to
s, especially their prophets. They do
which rattles when it is shaken, for

2: Thevet--193-194
116, 501, 782

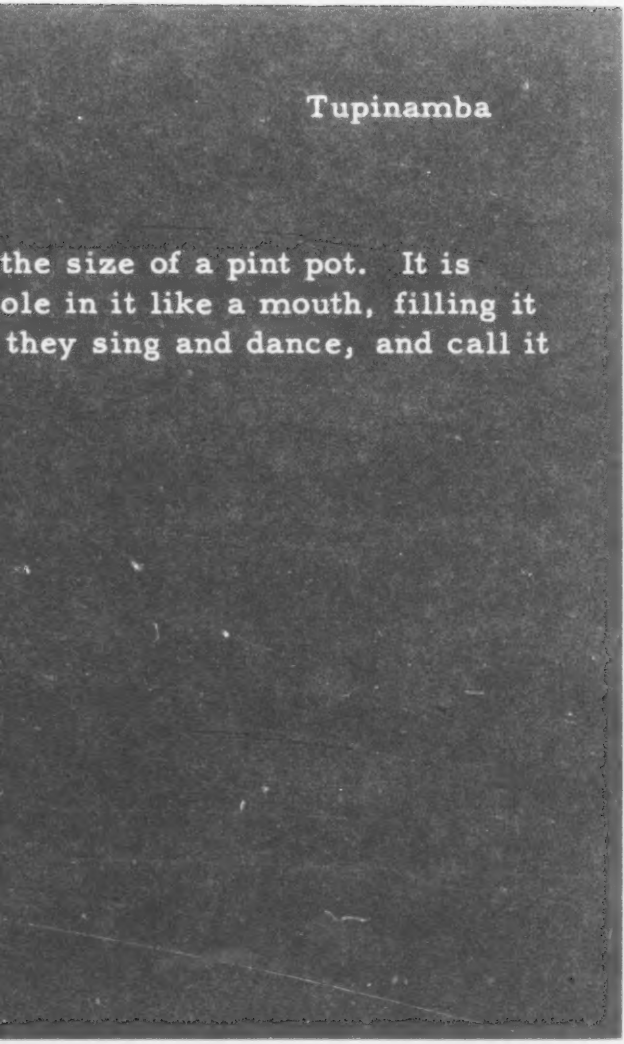
When they travel to meet their en
those of Morpion...and go by water
"almadies"[AM:canoes] or crafts n
fathoms long and three feet high. T
not handle them to follow or run aw
stition about making the crafts. Th
they do it from the root to the top]
to them on the water. When the bo
containing 40 or 50 persons, men a
with a hollowed fruit. The men hol
if they find some village to destroy
is stormy, they throw into it partri
this will calm the waves.

(1555) 1878 Tupinamba

nemies, those of the great river Janaire against
r, river or sea, the boats which they use are small
nade of bark, without nails or bolts, five or six
They do not build them larger for fear that they could
ay from their enemies. They have a foolish super-
ne day when they peel the bark from the tree [AM:
they do not drink or eat lest some misfortune happen
ats are made, they gather 100 or 120 of them, each
nd women. The women bail and throw the water out
d their weapons while they skirt the shore and land
, if they feel they are strong enough.... If the sea
dge feathers or something else in the belief that

aden--148 (1553-54) 1928
534, 778

"Of their beliefs.
ey put their faith in a thing shaped like a pumpkin,
w within, and they put a stick through it and cut a h
stones so that it rattles. They shake it about when
naraka, and each man has one of his own."


Tupinamba
the size of a pint pot. It is
ole in it like a mouth, filling it
they sing and dance, and call it

hevet--223-224 (1555) 1878
778, 787

ach household keeps and reserves for itself a sort
pierced by stick, black like ebony, and decorated
which is entirely red. They hold this thing in gr
erved it. They regard it as being their Toupan; fo
n, they cause the being in the fruit to speak and th
mies and, as they say, receive news from the sou

Tupinamba

of big fruit like an ostrich egg....
with the feathers of a bird called
eat honor and repute, as if it
r, when their prophets come to
us know the secrets of their
ls of their dead friends.

Evreux--302 (
, 778, 791

Certain shamans have small cabins in th
rather common for shamans of the islan
lm cabins in hidden plac es. There, they
a man. Some are big, some small, but
rtain days the magicians go there alone b
getables, colored feathers and flowers.
agrant gums. They decorate the idols wi
ng time in the cabins alone. We may beli
e spirits.

1611-13) 1864 Tupinamba

e woods where they consult their spirits. It
d and of other nearby regions, to build small
y place small wax or wooden idols in the form
they are never larger than a cubit. On
oringing fire, water, meat, fish, flour, maize,
They sacrifice this food to the idols and burn
th the feathers and flowers, then they stay a
ieve that this is in order to communicate with

783

783 PURIFICATION AND EXPIATION--practices reflecting a sense of contamination or guilt; concept of ritual uncleanness; things and persons requiring purification

7; Evreux--306
116, 783, 791

It is the custom
lustrations, that is
the natives.... Orc
over them. They
are, and then star
the water and spri
water in wooden bo
shaman of Comma
arranged a pipe co

of the pagy-ouassou to celebrate at certain times of the year public
s to say superstitious purifications by means of water aspersion on
dinarily they fill large jars with water and utter secretly a few words
also blow smoke into them and mix some powder of the hut where the
t to dance. The shaman then takes palm branches which he dips in
nkles the company. This being done, everyone takes some of that
owls and washes himself with it as well as his children. . . . Pacamon
, pretended to cause water to surge up in his hut. In fact, he had
oming from a vessel.

5: Léry--552-557 (1557-15
116, 786, 791

downe dead. So that I thinke, that the Devi
became possessed with the Devill. Moreo
which Bodinus writeth, in the Booke which
tasie of Witches, which hee affirmeth to be
expresse covenant with the Devill, and who
the bodie remayning voide of all sense, alt
both in bodie and minde. Adde (saith he) t
but they danse, among which, as farre as
Witches, they all crie out together, [554] H
of our Americans) the Devill crieth, Danse
Sabbath, Sabbath, that is, A festivall day,
crops of herbes or trees which they have i
sured token of joy, and signifie that they s
that they imitate the adoration due unto Go
to the Israelites, that they should lift up th
cheerefull before him. These things, I say
is Lord of them both: and that they are led
places hindereth not, but that the Father o
who through the just judgement of God are
the children crying altogether (although I h

ll entred into their bodies, and they suddenly
ver, having plainly perceived those things
he called Daemonomania, concerning the ex-
e common to all Witches, who have made an
are often violently carried away in spirit,
hough also they are sometimes carried away,
hat they never meete together in any place,
he could gather by the confession of certaine
Har, har, (which very well agreeth with He, he,
hither, danse hither: and others answere,
or day of rest; lifting up their hands, and the
their hands, that they may shew a most as-
erve the Devill with all their heart: and so,
d. For, in the Law of God, it was prescribed
eir hands unto the Lord, and shew themselves
y, being certainly knowne, I gather, that Satan
by the same spirit, so that the distance of
lyes may worke here and there upon them
delivered unto him. Likewise, when I heard
had now lived halfe a yeere with the Barbarians,

: Thevet--246-247 G-3 (1555) 1928
, 266, 783

After the execution was over these venerable murders
e war prisoners] retired; they were given new shoes
o stones to rest their feet without walking on the grou
thing that was [247] dirty. If they eat anything dir
l die. All this time they are in bed--a string around
ist. After these four days, they are untied and black
ey drink and have a grand time if they can afford it.

s [EJ: i.e., the executioners of
(sic) of cotton, painted red, and
und, and for four days ate
rty, rest assured that they would
the arm, and one around the
kened with genipap. That done,

Evreux--309 (1611-1
783, 791

The great pagy Pacamont visited the villages
ryone to confess to him, especially the girls
rything, he threatened her with his spirit, s
rit would torment her and would know whethe
gave them some sort of absolution.

of his jurisdiction and there he ordered
and women. If a woman refused to tell
aying that if they did not confess all the
r she had told everything or not. Then

If he, who had made the sacrifice, [EJ: i.
ad not killed at another time, one must ma
e cuts himself all over with an animal's to
ne blood [250] runs from it freely. Then a
sh, and only eating grain, and Navew root
e were shaved with a razor. For two week
ith his feet. He goes through several supe
arians are accustomed to using. Because
escribe them, although they are very scru
ese.

e., the person who executes the prisoner]
ke a stricter debt than those he had killed.
oth, which they call Paguest, in a way that
fter a full moon (month) without eating flesh,
s and caouyn wood, he is cut closely, as if
ks he lives without daring to touch the ground
erstitious ceremonies, which these bar-
they are so ridiculous, I am ashamed to
pulous for the interruption of a point of

5: Léry--552-557 (15
116, 786, 791

and was almost acquainted with their
what afraid, especially, seeing I knew
length those cries were ended, the me
also altogether holding their peace, pr
so great harmonie, that I was wonderf
gone out of the Cottage, I was both ke
Interpreter, that he (who had already
never come to those solemne meetings
doe wisely. Whereby he caused me to
alledged no probable reason thereof, t
went forth: relying upon the friendshi
lage. Going therefore unto that place
an hole through the roofe of the Cottag
within. For they are somewhat long,
Arbours, and covered with grasse fro
with my finger, I called my companion
soone as wee saw that the Barbarians
the Interpreter suspected, would have
and proceeded with their Verses: we
without feare. These are their gestur

manners) yet, not to dissemble, I was then some-
not what should be the end of that matter. At
n being somewhat silent, the children and women
resently the men began to sing so sweetly, and with
ully desirous to see them. But when I would have
pt backe by the women, and also admonished by the
lived seven yeeres among the Barbarians) durst
; and lastly, that if I went unto them I should not
stay a while, for feare of danger; yet, because hee
he women and Interpreter somewhat resisting, I
p of certaine ancient men, Inhabitants of that Vil-
where I heard that Musicall [555] harmonie, I made
e, that I might the better perceive what was done
and round, after the manner of our Countrie garden
m the top to the bottome. Then, making a signe
ns, and at length wee entred into that Cottage. As
were not moved through our presence (which thing
been done) and that they kept their order very well,
went apart into a certaine corner, and beheld them
es in dansing. They were ordered in a round cir-

786

ORGIES--practices reflecting hysterical tendencies or release from normal nhibitions; frenzied singing and dancing; ceremonial license (e.g., phallic rites, temporary lifting of sex restraints, ceremonial intoxication); bacchalian revels; religious prostitution; induced hysteria, hallucination, and woon; religious revivalism; etc. See also:

Sex taboos	83	Temple prostitutes	793
Drunkenness	273	Conception of abnormal mental states	828

5: Léry--552-557
116, 786, 791

"They have Prophets
going from Village to
have familiaritie with
please, whereby they
their helpe, all fruits
ican soile produceth.
who had lived many y
tome, that every thir
as shall immediately
report that which foll
also a certaine Neust
taine Village to lodge
for our Journey, at w
places. So, the Inha
and presently wee sa
We demand the cause
All the men went into
went into the third. I
suspecting that some

or certaine Priests among them, which they call Caraibes, who
Village, perswade those miserable men, that they (because they
Spirits) give not onely fortitude and courage to whomsoever they
might overcome their enemies in warre, but also that through
, and those great Roots growe, which we have said that the Amer-
Moreover, (as farre as I understood by the Neustrian Interpreters,
eeres in those Countries) the Tououpinambaultians have this cus-
d or fourth yeere they assemble together. At which assemblie,
be declared, I was present unawares: concerning which I am to
oweth. I, with a certaine Frenchman named Jacobus Ruffus, and
rian Interpreter, travelling farre from home, turned in to a cer-
; the next day after, wee prepared our selves early in the morning
hich time we saw the Borderers come flocking thither from all
bitants of that Village joyned themselves with them that came,
v sixe hundred gathered together in a certaine voide plat of ground.
of that meeting, and saw that multitude divided into three parts.
a certaine Cottage, the women into another, and the children also
, who had seene certaine Caraibes intermingled with the men,
unaccustomed and strange thing should be done by them, earnestly

5: Léry--552-557 (1557-1[illegible]8) 19[illegible]
116, 786, 791

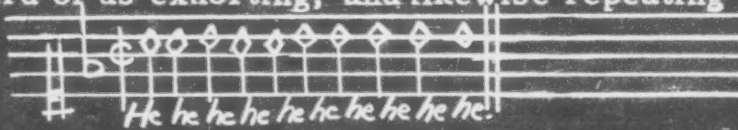
cle, standing close each to other: yet so, t[illegible]ey too with their bodie somwhat bending downwar[illegible] shak right, with their right hand laid upon their [illegible]uttoc after this fashion they both dansed and sun[illegible] All round Circles, in the middle whereof were [illegible]hree Garments, and Bracelets of feathers. Eac[illegible] of th is, that rattle of a fruit exceeding the bign[illegible]sse o made mention before, for that use, as they[illegible]said, and that they might rightly consecrate them[illegible] they

Moreover, those Caraibes dansing, som[illegible]imes ward, and did not continually stand still in[illegible]e sa served that with a very long Cane, wherein[illegible]hey p often turned themselves hither and thither,[illegible]nd bl them that stood round about them, with the[illegible] wor whereby you may all overcome your enemi[illegible]. A The celebrating of these [556] Rites and C[illegible]emor houres: those men continually dansing and[illegible]ingin sweet, that to the unskilfull it is scarce cr[illegible]ible, agreed, especially, seeing the Barbarians [illegible]re utt

ke not one another by the hand stooping,
ing onely one of their legs, to wit, the
kes, and the left hanging downe, and
that whole multitude made three such
or foure Caraibes, attired with Caps,
em in either hand carried Maraca, that
an Estridges egge, whereof we have
that the Spirit might speake out of them:
continually shooke them.
, went forward, and sometimes back-
ne place, as the rest. Further, I ob-
ut the herbe Petum* set on fire, they
ew out the fume of that herbe upon
ds: Receive the spirit of fortitude,
nd this was often done by these Caraibes.
nies was prolonged for the space of two
g. And their tunable singing was so
how excellently well that harmonie
erly ignorant of the Art of Musike.

5: Léry--552-557 (1557-1558
116, 786, 791

entreated my companions, that they would sta
matter: which I obtayned of them. The Cara
and children, with great care forbid the wom
ly to attend to the singing, and also charged us
tage where the women were: Being earnestly
of those things which they purposed to doe, we
noise breaking out of the house into the which
Cottage was almost thirtie paces distant from
hundred in number, standing, and giving eare
But the men lifting up their voices by little an
heard of us exhorting, and likewise repeating



we heard the women presently, with a trembli
againe, he, he, he, &c. And they lifted up the
and that for the space of one whole quarter of
beholders into admiration. And surely, they
leaped forth with great violence, and shaked t
some of them (not unlike unto those that are t

nd still there with me to observe the whole
ibes, before they departed from the women
en to goe out of their Cottages, but diligent-
to keepe [553] our selves close in that Cot-
busied about our break-fast, and ignorant
e heard a certaine lowe and soft muttering
the men had severed themselves (for that
ours) the women which were about two
, gather themselves as it were on a heape.
d little, so that their distinct words were
this Interjection,

ng voice singing the same Interjection
ir voices with so great vehemency of minde,
an houre, that they drew us who were the
did not onely horribly howle, but also
heir paps, and fomed at the mouth, nay
roubled with the Falling-sicknesse) fell

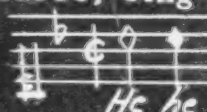
CONTINUED
ON
NEXT FICHE

CONTINUED
FROM
PRECEDING
FICHE

5: Léry--552
116, 786, 791

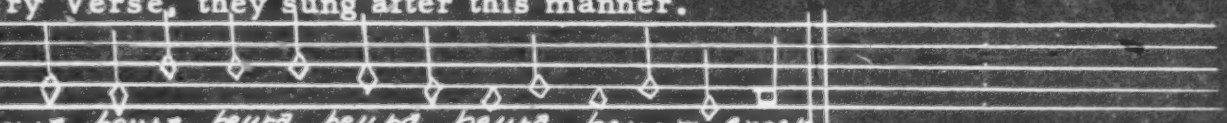
And surely, a
mentioned, y
out of my self
voices, both
but especially
the end of eve

Being about
foote more ve
hoarse, sing

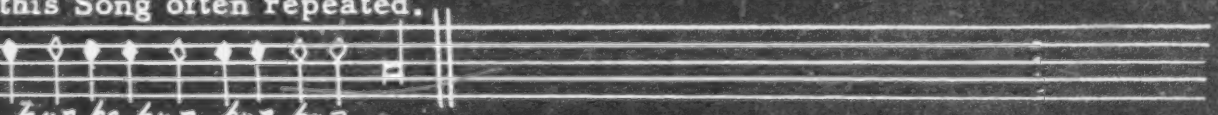


Then becau
things which
them unto me
were most va
death they sho

lthough in the beginning I was stricken with a certain feare, as I lately
et contrarily I was then so much over-joyed, that I was not only ravished
fe: but also now, as often as I remember the tunable agreement of many
ny minde rejoyceth, also mine eares seeme continually to ring therewith:
the burden of the song yeelded a pleasing sound unto the eares, which at
ry Verse, they sung after this manner.



to make an end of that tunable singing, shaking the ground with the right
hemently than before, they all spit also, and all with one voice, and that
this Song often repeated.



se I did not yet plainly understand their Language, and conceived not many
had beene spoken by them, I intreated the Interpreter that hee would declare
. He signifieth, that these men, first lamented their dead Ancestors, who
liant, but in the end were hereby comforted, in that they hoped that after
ould at length go unto them beyond the Mountaines, and dance with them,

5: Léry--552-557 (1557
116, 786, 791

and celebrate merrie meetings: and tha
Ouetacates, (which are a people not far
perpetuall enmitie, whom also they coul
should shortly come to passe, that they
luckily ghessed. Moreover, I know not
ing a floud, that the waters in times pas
earth: and that through that inundation a
who climbed up into exceeding high Tree
the sacred Historie, and I never once he

t afterward they most grievously threatned the
re remooved from them, with whom they have
d never [557] overcome) and foretold, that it
should be taken and devoured, as the Caraibes
what they intermingled with their Songs concern-
t so overflowed, that they covered the whole
ll men perished except only their Ancestors,
s. Which last thing commeth very neere unto
ard if from them before."

5: Léry--557-558
116, 786, 791

"The same day they were sumptu
entertained both with most exquisite
my companions, who were present
honourably entertained by our Mous
food to their guests. But beside tho
being past (wherein these solemne
among the Tououpinambaultii) some
goe about from Village to Village, a
they call Maraca, to bee decked wit
decked, they sticke the longer part
the ground, and then command meat
commeth to passe, that those miser
postors, beleeve that those hollow f
Wherefore every Moussacat careful
fish: but also Caouin. Moreover,
ground, for fifteene whole daies tog
miseralbe people after that so great
carrie in their hands) conceive an o
while they are shaken by them, a ce

ously receiued by the Barbarians, for they liberally
meates, and plentifull drinke Cauoin. I also with
at these Feasts of Bacchus unexpected, were most
sacat, that is the Masters of the house, who give
se things which have bin spoken by me, those daies
neetings are celebrated every third or fourth yeere
times also before they came thither, those Caraibes
nd command three or foure of those Rattles which
h the best feathers in every family: which being so
of the staffe, wherewith they are thrust through in
te and drinke to be set before them. Whereby it
able people, through the perswasion of those Im-
ruits decked after that manner devoure the meats.
ly setteth before them, not only meale with flesh and
they serve those Maracas being so stucke in the
ether with very great diligence. Lastly, those
t bewitching of those Maraca, (which they continually
pinion, attributing holinesse unto them, [558] that
rtaine Spirit speaketh with them from the middest

5: Léry--557-558
116, 786, 791

thereof. And they were so bewitched
seeing some more delicate meates,
to eate (which we oftentimes did) the
would thereby happen unto us, were
discover their errours, we signified
because they taught them that Maraca
they most falsly vaunted that through
they eate, increased and grew: whic
wee were to beleeve that wee had rec
great moment with them, as if any h
denie that the Image of Genouef would
the Caraibes did no lesse hate us, th
detecting their delusions. And there

l with those delusions, that if we travelling that way,
which they had set before their Maraca, tooke them
Barbarians supposing that some great misfortune
offended. Moreover, if taking occasion thereby to
that they were deceived by the Caraibes, not only
a did eate and drinke, but especially in this, that
their meanes, the fruits, and great Roots which
h only was to be attributed unto God, from whom
ceived the same: these things, I say, were of so
ere should speake against the Pope, or at Paris,
d procure raine. For which cause those Impostors
nen sometimes the false Prophets of Baal did Elias
fore they shunned our sight."

18: Anonymous--440-441 (1584) 1844 Tupinamba
116, 786, 791

They have a belief that is the cause of much evil. Occasionally their magicians, or Pagé, invent some new dances and songs which these Indians like very much; then they introduce them into the region and they have the Indians dancing and drinking day and night, not caring any longer to get food. Thus many people have perished. Each of these magicians is intent upon finding something by which he may gain more, because this is his ambition. Thus some go about saying that the crops will grow by themselves and that the game of the woods will flock to their villages. Others say that the old women will become young and for that purpose they prepare baths with herbs, in which they wash them. Others tell them that those who will not receive them will turn into birds and other similar fantasies. Moreover, they say that they have a spirit within them through whom they may kill, and in this way they inspire fear and gain many disciples by transferring this spirit to others when smoking, blowing so that the one who receives his breath trembles and perspires very much. [441] ... Many believe nothing of this and know them to be falsehoods.

Tupinamba

American Birds, which differ not
iety of colour, as rose colour, red,
th describe one, which the Barbar-
not hurt her, but suffer them not
of the bignesse of a Pigeon, and
ten in the night then in the day,
from their friends and kindred,
ally, that she incourageth and ad-
warres against their enemies.
e these divinations, it shall come
n in this life, and after death,
ir ancestors, perpetually to

y the French men, there, in the
amentable noise. I saw the Bar-
le matter, reproved their folly.
by me, a certaine old man
d your peace, least you hinder us,
cestours. For, as often as wee
our strength receiveth increase."

7: Evreux--293-296 (1611-13) 1864
116, 776, 787, 791

One of the shamans who lived in the plains of the Mearim riv
in the guise of small black birds, who warned him about things
which occurred on the island or elsewhere. Thus he was told
his fields but not harm him. The prophecy came true. This s
e white settlement saying that his spirits were fearful of the
beyed they would not till his gardens any more, and that he wo
nong his people. [294]

Another shaman fed a bat who spoke to him in human voice a
could be heard six feet from the hut, not distinctly, but in a co
The shaman answered him when he was by himself. When he n
about to talk to him he ordered the people out of his hut. . . . [29
built a little recess of palm leaves for this bat. The bat would
He used to feed it the same kind of food that he ate himself.

787

787 REVELATION AND DIVINATION--practices reflecting anxiety about the future and often also a sense of inspiration; quest for visions and guardian spirits; hallucinatory revelations; communication with spirits (e.g., through spirit possession, through inspired oracles, through mediums); prophesy; clairvoyance; acquiring mystic insight through concentration and contemplation; interpretation of dreams; omens and their interpretation; divinatory practices and techniques (e.g., haruspicy, hepatoscopy, necromancy, scapulimancy, scrying, sortilege, astrology); etc. See also:

Personality disorders 158
Judicial oaths and ordeals 695
Revelation and divination in the treatment of diseases 755
Omens of death 763
Cult of the dead 769
Guardian spirits 776
Diviners, seers, and messiahs 791
Ideas about dreams 828

1: Staden--148-150 (1553-54) 1928 Tupinamba
116, 787, 791

"There are certain wise ones among them called Paygi, who are looked up to as soothsayers are with us. These men travel every year throughout the whole country, visiting all the huts and saying that a spirit has been with them from afar off, and that this [149] spirit has endued them with power to cause all the rattling Tammaraka [ARH: rattles] chosen by them to speak and grow so powerful that they can grant whatever is required of them. Then each man desires that his Tammaraka should have this virtue, and a great feast is prepared, with drinking, singing and prophesying, and many other strange ceremonies. The wise men then ordain a day, and fix upon one of the huts which they cause to be cleared, no woman or child being suffered to remain there, and they direct that each man shall paint his Tammaraka red and decorate it with feathers, and come to the place so that this power of speech may be conferred upon them. After this they all go to the hut, and the wise men sit down at the upper end, each one having his own Tammaraka on the ground before him. The others place theirs also there, and each one offers a present to the wise men, such as arrows, feathers, and ornaments for the ears, so that his particular Tammaraka shall not be overlooked. When all are gathered together, one of the wise men takes each Tammaraka separately and fumigates it with a herb called Bittin. Then he seizes the rattle by the mouth shaking it and saying: Nee kora; --'Now speak and let us hear you: are you within?' Then he speaks a word or two softly so that one cannot know whether it is he that speaks or the rattle; but the people imagine that the rattle is speaking. Nevertheless, it is the wise man that speaks, and

Tupinamba

ver, had familiar spirits
he had to do and events
hat the Tapuy would loot
haman refused to visit
French and that if he dis-
uld lose his authority

nd was so loud that it
nfused childish voice.
oticed that the bat was
5] This shaman had
call him by his name.

7: Evreux--300 (1611-13) 1864 Tupinamba
116, 787 791

The shamans communicate with the devil by the following method. They dig a hole in the ground in an isolated hut. There the shaman lies on his stomach and puts his head in the hole, closing his eyes. They ask questions of the devil and get answers from a voice coming from the bottom of the hole.

17: Nobrega--92-93
116, 786, 791

use, these magicians, of many trick
versaries with which we are here fa
that we put in their bodies knives, s
this we kill them.

s and pieces of magic. These are the (Moorish) ad-
ced, and they sometimes make the sick people believe
cissors, and other things of that sort, and that with

1: Staden--148-150
116, 787, 791

so he does with all the rattles one afte
has entered into his rattle, and the wis
enemies, since the spirit in the Tamm
people set off to war.

After the Paygi (or wise men) have c
rattle away, calling it his beloved son,
it, setting food before it and praying to
true God. These rattles are their gods
maker of heaven and earth, believing t
the beginning of time. Beyond this the

r the other. Each one then thinks that great virt
se men command them to make war and take man
araka craves for the flesh of prisoners, and so t

changed the rattles into gods, each man takes his
and building a hut apart in which to [150] place
o it for what he desires, just as we pray to the
s, for they know nothing of the true God, the
hat the earth and the heavens have existed from
y know nothing of the creation of the world."

17: Nobrega--92-93
116, 786, 791

Only among them do there occur cerem
magicians come from far distant lands,
paths are cleaned and they are received
fore they arrive, the women, in groups
faults against their husbands to each oth
rives with great ceremony in the village
it a calabash resemblong a human figur
Changing his voice into that of a child n
not to work, not to go to the fields, that
never lack food, that game will come to
will till the soil, that arrows will hunt w
enemies and capture many of them to be
the old women that they will become you
deceives them. They believe that there
tells them these things in which they be
start to tremble, especially the women,
themselves upon the ground with foam i
that the holiness enters them, and those
offer him many things, and in the sickn

onies after the following manner: in certain years
who pretend to be holy. When they arrive the
with feasts and dances according to custom. Be-
of twos, go into the houses and confess their
ner and ask forgiveness for them. When he ar-
e, the magician enters a dark house and puts in
e, in the most convenient place for his delusions.
ear the head [AM: of the calabash], he tells them
the crops will grow by themselves, that they will
their houses by itself, that the digging-sticks
without their owners, that they will kill [93] many
e eaten. He promises them long life, and promises
ng again. He promises them such things and
is something saintly and divine in the head which
lieve. When the medicine-man finishes, they
and their bodies begin to shake. They throw
n their mouths and the magician convinces them
e who are not thus favored resent it. Then they
esses (which afflict) the people, they also make

2: Thevet–170
116, 828, 787

They believe that all their dreams c
be victorious or defeated, they believe
their prophets or pagé, who interpret
implicitly.

(1555) 1878 Tupinamba

ome true. If they have dreamed that they are to
firmly in it.... They declare their dreams to
them. These interpretations are believed

2: Thevet--174-175
116, 787, 791

people told me that this evil spirit
people, though they cannot see him,
unison, in their language: "We beg
there inside. They ask him about t
answers tell them who will be caug
savage beast and other things accor
prophets had foretold our coming.
things were reported to me by some
this in particular, that they never s
from their prophets."

sometimes comes even in the presence of the whole
but hear the noise and the cries. Then they cry in
you to tell the truth to our prophet who awaits you
heir enemies, who is going to be victorious. The
nt and eaten by the enemy, who will be injured by a
ding to the queries. One of them told me that their
They call this spirit houioulsira. This and other
e Christians who have lived there a long time; and
et out on any enterprise without knowing the result

2: Thevet--223-224
116, 778, 787

Each household keeps and reserv
it is pierced by stick, black like eb
arat which is entirely red. They h
deserved it. They regard it as bei
them, they cause the being in the f
enemies and, as they say, receive

(1555) 1878 Tupinamba

ves for itself a sort of big fruit like an ostrich egg. . .
ony, and decorated with the feathers of a bird called
old this thing in great honor and repute, as if it
ng their Toupan; for, when their prophets come to
ruit to speak and thus know the secrets of their
news from the souls of their dead friends.

2: Thevet--174-175 (155
116, 787, 791

Moreover, it must be stressed that the sa
honor, that they adore or even worship them
people go to meet them, prostrating themsel
sick, don't make me die nor my children or
not die, you will not be ill," and other things
do not tell the truth and that events turn out
do not make much ado to kill them for being
Each village, according to its size, maintain
they want to know some important thing, the
invocations which are performed in this way:
hang a neat white bed [AM: hammock]. Then
food, cohouin, which is their ordinary bever
old, and root flour which they use instead of
the entire crowd leads the gentle prophet to
girl has given him the means of washing. It
he must refrain from his wife for nine days.
stepped outside, he lies down on his bed and
about one hour and performs besides I do
At the end of these invocations the spirit con

vages hold these pagé in such reverence and
. When they return from some place, the
ves and imploring them: "Don't make me
any other thing." He answers: "You will
of that sort. If it happens that these pagé
to be different from their prophecies, they
unworthy of the title and dignity of pagé.
s one or two of these venerable men. If
y resort to certain ceremonies and devilish
first they build a new cabin in which they
they put in the cabin a great quantity of
age, made by a virgin ten or twelve years
bread. When everything has been fixed,
is cabin where he remains alone after a
is to be noted, that before this ceremony
When he is alone and the people have
begins to invoke the evil spirit continuing
not know what kind of costumary ceremonies.
es to him whistling and piping. Other

5: Léry--532
116, 136, 787

"But because I cannot particular
a little from ours, not onely in kin
violet, white, ash-colour, purple,
ians so observe and esteeme, that
to escape unrevenged who doe her
ash-colour, the Tououpinambaultii
with a mournefull voyce, and bele
unto them, and also declareth good
monisheth them to behave themsel
Besides, they verily thinke that if
to pass, that they should vanquish
their soules should flye beyond the
daunce there.

I chanced once to lodge in a Vill
night I heard those Birds, not sing
barians most attentive, and being
But when I smiled a little upon a F
severely enough restrained me wi
who attentively harken to the happ
heare these Birds, so often also a

(1557-1558) 1906 Tupinamba

ly describe all the American Birds, which differ not
de, but also in variety of colour, as rose colour, red,
&c. I will at length describe one, which the Barbar-
they will not onely not hurt her, but suffer them not
any wrong. She is of the bignesse of a Pigeon, and
heare her more often in the night then in the day,
eve that she is sent from their friends and kindred,
d lucke, and especially, that she incourageth and ad-
ves valiantly in the warres against their enemies.
they rightly observe these divinations, it shall come
their Enemies, even in this life, and after death,
Mountaines, to their ancestors, perpetually to

age, named Upec by the French men, there, in the
ging, but making a lamentable noise. I saw the Bar-
ignorant of the whole matter, reproved their folly.
rench man standing by me, a certaine old man
th these words: hold your peace, least you hinder us,
y tidings of our auncestours. For, as often as wee
re we cheered, and our strength receiveth increase."

l; Staden--152-153
116, 787, 721, 828

" Of their plan of campaign when
When they desire to make war in a
take counsel how best to achieve thei
so that the men may arm themselves
fruit as the date of their departure,
year. They also fix their expedition
in their tongue, and the spawning tim
with canoes and arrows, and lay in s
they enquire of the Pagy, their wise
will say 'Yes,' but will warn the enq
their foes. [153] If many dream that
victory. But if it is their own flesh
they had better stay at home. If thei
prepare much drink in the huts after
Tammaraka, each one beseeching his
they set out, and when they draw nea
attack, the chiefs once more direct t

(1553-54) 1928 Tupinamba

they set out to invade their enemy's country.
n enemy's country the chiefs gather together and
r purpose, all which they make known in the huts,
. They name the time of the ripening of a certain
for they have not the art to reckon by the day or
s by the time of the spawining of a fish called Pratti,
ie they call Pirakaen. Then they equip themselves
tores of dried root-meal called Vy-than. After this
men, whether they shall return victorious. These
uirers to note well their dreams when they dream of
they are roasting their enemy's flesh that signifies
which they see in the pot, that is an evil omen and
r dreams are propitious they arm themselves and
which they dance and drink with their idols, the
s idol to assist him in catching an enemy. Then
r to the enemy's country, on the night before the
heir men to remember their dreams."

12: Magalhães de Gandavo--96-97
116, 726, 787

"....anything which mystifies them i
taking: they are so inconstant and pus
from their own country with great de
they happen to meet a certain bird, o
portent, and they do not proceed with
tion and decide to turn back, without
this decision. If any one should misu
times, although they may be very clo
village is sometimes almost ready to
words which they consider inspired;
success which time promised them, b
they would all perish at the hands of
which they are subject, they are very
valour that there are no opposing for
them deviate from their barbarous an

s enough to cause them to withdraw from the under-
illanimous in this respect, that often, departing
termination, desirous of exercising their cruelty,
r any similar thing which they consider of evil
the enterprise, but then and there hold a consulta-
a single dissenting voice in the company against
se the omens he could easily be frightened at all
se to winning a victory; for it happens that a besieged
surrender when a parrot within will speak certain
hey raise the siege and flee without waiting for the
elieving without doubt that if they did not do so,
heir enemies. But aside from this pusillanimity to
bold, as I have said, and are so confident in their
es so powerful as to frighten them, or to make
d vindictive ten-[97]dencies."

Staden--150-151
6, 787, 791

How they turn the wo

They go first to a hut and take all the
fter this the women have to jump and ye
at they fall down as if they were dead.
ead; but I will bring her to life again. '
at she is able to foretell future things,
prophesy concerning it.

At one time the wife of the king to who
rophesy and told her husband that a spir
g concerning me, when I was to be kille
nocked on the head, and where it was.
at all was prepared, only he was afraid
fterwards I asked the woman why she d
nd whether she was not afraid that my G
ot be troubled since they were only stra
any ceremonies of this nature."

(1553-54) 1928 Tupinamba

omen into soothsayers.
women, one after another, and fumigate them.
ll and run about until they become so exhausted
Then the soothsayer says: 'See now, she is
After the woman has come to herself they say
and when the men go out to war the women have

m I had been presented to be killed began to
it had come to her from far away [151] enquir-
d, and as to the club with which I was to be
The king replied that it would not be long and
I was not a Portuguese, but a Frenchman.
esired my death, seeing that I was no enemy,
od would punish her? She replied that I must
nge spirits seeking news of me. They have

7: Evreux--293-296 (
116, 776, 787, 791

One of the shamans who lived in the plai
in the guise of small black birds, who war
which occurred on the island or elsewhere
his fields but not harm him. The prophecy
the white settlement saying that his spirits
obeyed they would not till his gardens any
among his people. [294]

Another shaman fed a bat who spoke to h
could be heard six feet from the hut, not d
The shaman answered him when he was by
about to talk to him he ordered the people
built a little recess of palm leaves for this
He used to feed it the same kind of food tha

1611-13) 1864 Tupinamba

ins of the Mearim river, had familiar spirits
ned him about things he had to do and events
. Thus he was told that the Tapuy would loot
y came true. This shaman refused to visit
were fearful of the French and that if he dis
more, and that he would lose his authority

him in human voice and was so loud that it
istinctly, but in a confused childish voice.
himself. When he noticed that the bat was
out of his hut. . . . [295] This shaman had
bat. The bat would call him by his name,
at he ate himself.

6: Abbeville--326
116, 778, 789

They have another superstition,
of their village with a crosswise s
leaves, of the size of two hands, o
naked man. When asked the reaso
by the pagé to change the bad air.

which consists in planting a high pole at the entrance
tick. To it they tie small escutcheons made of palm
n which they paint in black and red the figure of a
n for this, they answer that they have been ordered

7: Evreux--136-137
116, 241, 789, 791

had several big vessels filled with
over them, he plunged a palm bra
said: "Be clean and purified so th
planted a May tree in the middle o
turned around and around it, he pr
abundant cotton crop.

water, and muttering, I do not know what words
nch in them and sprinkling every one on the head, he
at my spirit will send rain in abundance." He
f the village, covered with cotton, and after he had
romised them that this year they were to have an

7: Evreux--136-137
116, 241, 789, 791

There, [MC: on the mainland about
man who is provided with all necessi
fore this trip to do his tricks and enc
tools from the Maragnan savages and
tricks were of different kinds. First
especially the lower jaw, and in his s
they wanted their seeds and vegetable
viously, it was necessary to bring so
the puppet, who would chew them thr
receive the multiplying force of his s
one or two of these seeds or tubers i
would partake of the multiplying force
rush of village women bringing him s
puppet's mouth, that he hardly had ti
keen about it.

He organized a general procession
and children, carrying palm branches
and dancing. He said that it was to e
did not come until late). After the pr

t 100 leagues from Maragnan] there is a medicine-
ties and well taken care of. He came shortly be-
hantments in order to gain the clothes and iron
to take them to his own country. These barber's
he had a big puppet which he could manipulate,
ermons he made the women [137] believe that if
s to multiply four times more than they had pre-
me of these seeds and vegetables, to give them to
ee or four times in its mouth and they would thus
pirit, which resided in the puppet; then by sowing
n their gardens all the other seeds and vegetables
e of these two. Wherever he went there was such a
eeds and vegetables to have them chewed in the
ne to attend to all of them. The women were very

or dance and had all these savages, men, women
, called tucum, and going around the huts singing
xcite his spirit to send rain (because that year rain
ocession they drank to the point of bursting. He

15: Anchieta--135
116, 754, 789

After a terrible storm that had
Father Anchieta heard a medicine
phe: 'I knew God and his son. Ha
bring me a medicine. He came in
great wind which destroyed the fo

(Prior to 1560) 1812 Tupinamba

caused much damage in the region of S. Paulo,
-man giving the following explanation of the catastro-
ving been bitten by a dog I ordered the son of God to
nmediately and being angry at the dog he sent this
est and avenged me for the injury I received.'

Nobrega--93
, 787, 726

their wars they take counsel, by way o

(1550) 1844 Tupinamba

of divination with certain birds.

20: Heriarte--19 F-2
116, 787

They have an infinite number of supers

(1662) 1874 Tupinamba

titions, and auguries by means of animals.

26: Thevet--239-240 G-3
116, 266, 721, 726, 787

But to return to their [EJ: i.e.
undertakes war, and takes with him
make a large straight path leading
that once this route is established,
after having deliberated among ther
to provide themselves with "battle
all at once they disperse, traveling
or a snake cross their path, they q
that such an encounter is a bad ome
arrive, than they go right back. A
they observe the footprints where t
They most often climb to the tree-t
they see smoke they are certain tha
surprise attack. They kill some of
Tapouys ever have a chance to take
more valiant than the Brazilians [E
Tupinamba.] see they are discovere
traveling in three or four days, the
the Tapouys take them, they do not
they capture them, they crack thei

the Tupinamba] way of waging war--the most fearless
as many men as he can. But before leaving, they
to where they want to go. It is a belief, among them,
their course of battle will not be interrupted. Thus,
nselves to declare war on their enemies, they begin
flour" (farine de guerre). These preparations made,
[240] for days. If by chance they see a thorn
uickly cover up the path with brushwood as they believe
en. After returning to their land, no sooner do they
rriving at the Tapouy country--land of their enemies--
hey passed before; then follow them to the location.
ops in order to get a better view of the enemy. When
t it is the right location. They strike at dawn--a
the people and take others alive. If indeed the
up arms, they charge furiously. They are much
J: i.e., the Tupinamba.] If they [EJ: i.e., the
d by their enemies, suddenly they will retire,
route that would have taken them a month to do. If
"keep them waiting in suspense". For, as soon as
skulls and leave them--without eating them. Ours

e: Vasconcellos--CI (1662) 1865
6, 726, 787

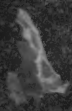
Indians who accompanied a Portuguese expedition
efore the fight. One of these Indians walked to an
ticks into the ground he fastened his club to them (
fter having tied it up, he called many of his people
ey were through he likewise danced and sang arou
ovements. Getting near the club, he uttered spell
self from all the ties and flew through the air. La
ame manner and rested on the same forked sticks,
ith blood. This the Indians interpreted as a good

performed the following ceremony
open space and sticking two forked
angapema) decorated with feathers.
to dance and chant around it. When
nd the club, making faces and other
s and suddenly the club detached
ter the same club returned in the
but now it was covered and dripping
omen.

26: Thevet--239-240 G-3
116, 266, 721, 726, 787

[EJ: i. e., the Tupinamba] do not do tha
and solemnity, as we shall see in the fo

at, as they eat (their victims) with great pomp
llowing chapter.



789

MAGIC--practices reflecting confidence in the ability to manipulate supernatural forces; magical techniques of weather control (e.g., rain making); magical rites for increasing the food supply; exorcistic practices (e.g., driving off evil spirits with noise); potent formulas, incantations, and spells; curses; miracles; prevalent types of magic (e.g., imitative, contagious); concept of magical force; functions and social significance of magic; nonsupernatural magic (e.g., wonder-working, jugglery, legerdemain, fire-walking); etc. See also:

Magical rites in the food quest 22
Magic rites in agriculture 24
Magic rites in the reproductive cycle 84
Magic as entertainment 545
Magic rites in warfare 726
Sorcery, witchcraft, and evil eye 754
Therapeutic magic 751, 755
Magic rites at funerals 764
Luck magic 777
Concept of mana 778
Prevalence of nonlogical reasoning 811
Relation of magic to science 813
Love magic 832

1: Staden--93-94
116, 789

"What happened
When the feast was ove
roastmeat with them.
accomplish owing to the
of wood to protect us, t
boy with us who had a p
which he was eating. I
the others, saying that
When we arrived with
ther, since the waves w
next day, when we look
home, but it remained
for the canoe when the
their meal,' and the boy
away, and as soon as w
when I said that my God
they all agreed, saying
would then have continu

Tupinamba -1-2

in such reverence and
from some place, the
em: "Don't make me
e answers: "You will
appens that these pagé
heir prophecies, they
and dignity of pagé.
venerable men. If
remonies and devilish
ew cabin in which they
a great quantity of
n ten or twelve years
hing has been fixed,
mains alone after a
efore this ceremony
d the people have
evil spirit continuing
costumary ceremonies.
and piping. Other

2: Thevet--174-175
116, 787, 791

people told me that this
people, though they can
unison, in their languag
there inside. They ask
answers tell them who
savage beast and other
prophets had foretold ou
things were reported to
this in particular, that
from their prophets."

l on the homeward journey after the man had been eaten.
r we returned to our dwellings, my masters bringing some of the
The journey, which usually occupies one day, took three days to
wind and rain, and the first evening, as we were setting up huts
he savages asked me to make the rain cease. Now there was a
iece of the leg-bone of the dead slave with some flesh upon it,
told the boy to throw it away, but he grew angry, as did also
it was their proper food. So I left the matter.
ing a quarter of a mile of our dwellings we could proceed no fur-
ere too much for us. We beached the canoe and waited for the
ed for better weather, and hoped to be able to take the canoe
stormy. Then they resolved to proceed by land and come back
weather improved. As we were about to go, the savages finished
continued gnawing the flesh off the bone, after which he threw it
e set out the weather improved. 'Now see,' said I, 'you doubted
l was angry because the boy ate the [94] flesh from the bone,' and
that he should have eaten it out of my sight, and that the weather
ed fine, and so the matter rested."

evil spirit sometimes comes even in the presence of the whole
not see him, but hear the noise and the cries. Then they cry in
e: "We beg you to tell the truth to our prophet who awaits you
him about their enemies, who is going to be victorious. The
vill be caught and eaten by the enemy, who will be injured by a
things according to the queries. One of them told me that their
r coming. They call this spirit houioulsira. This and other
me by some Christians who have lived there a long time; and
they never set out on any enterprise without knowing the result

789 MAGIC--practices reflectin
forces; magical techniques
for increasing the food supp
spirits with noise); potent f
prevalent types of magic (e.
functions and social signific
working, jugglery, legerden

Magical rites in the food quest . . . .
Magic rites in agriculture . . . . . .
Magic rites in the reproductive cycle .
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Magic rites in warfare . . . . . .
Sorcery, witchcraft, and evil eye . . .
Therapeutic magic . . . . . .

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ly; exorcistic practices (e.g., driving off evi
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. 751, 755

Magic rites at funerals 7
Luck magic 7
Concept of mana 7
Prevalence of nonlogical reasoning 8
Relation of magic to science 8
Love magic 8

1: Staden--148-150
116, 787, 791

so he does with all the rattles one after
has entered into his rattle, and the wise
enemies, since the spirit in the Tamma
people set off to war.

After the Paygi (or wise men) have ch
rattle away, calling it his beloved son,
it, setting food before it and praying to
true God. These rattles are their gods,
maker of heaven and earth, believing th
the beginning of time. Beyond this they

the other. Each one then thinks that great virtue
men command them to make war and take many
raka craves for the flesh of prisoners, and so the

anged the rattles into gods, each man takes his
and building a hut apart in which to [150] place
it for what he desires, just as we pray to the
for they know nothing of the true God, the
at the earth and the heavens have existed from
know nothing of the creation of the world."

1: Staden--150-151
116, 787, 791

How they turn the

They go first to a hut and take all t
After this the women have to jump and
that they fall down as if they were dea
dead; but I will bring her to life again
that she is able to foretell future thing
to prophesy concerning it.

At one time the wife of the king to
prophesy and told her husband that a s
ing concerning me, when I was to be k
knocked on the head, and where it was
that all was prepared, only he was af
Afterwards I asked the woman why sh
and whether she was not afraid that m
not be troubled since they were only s
many ceremonies of this nature."

(1553-54) 1928 Tupinamba

e women into soothsayers.
he women, one after another, and fumigate them.
d yell and run about until they become so exhausted
d. Then the soothsayer says: 'See now, she is
.' After the woman has come to herself they say
gs, and when the men go out to war the women have

whom I had been presented to be killed began to
spirit had come to her from far away [151] enquir-
illed, and as to the club with which I was to be
s. The king replied that it would not be long and
raid I was not a Portuguese, but a Frenchman.
e desired my death, seeing that I was no enemy,
y God would punish her? She replied that I must
trange spirits seeking news of me. They have

2: Thevet--172-173
116, 754, 791

These pagés or charaïbes are pe
service of the devil in order to dec
conceal their malice and to be honc
are vagabonds, wandering here and
associating with others except for
understand that they have had comm
that they should act in certain ways
they are received and treated with
thing else. Moreover, those who
consider themselves fortunate. If
they resort to these pagé so that t
they wish ill. Among other things
poisonous and mortiferous fruit, w
is a real poison, especially the ke
slight cause they give it to them, a

eople of bad life who dedicate themselves to the
eive their neighbors. These imposters so as to
ored among others, do not remain in one place. The
l there through the woods and other places, not
short periods and at certain times, making them
nunicatton with spirits in behalf of the public and
; otherwise such and such a thing may happen. Then
honor, being fed and maintained without doing any-
can remain in favor with them and make them presen
anybody gets angry at another or quarrels with him,
hey may cause the death by poisoning of those whom
, they use a tree called by them ahouaĩ, which bears
hich is of the size of a medium sized chestnut, and
rnel. If the men are angry at the women for even a
nd the women do the same to the men.

5; Léry--552-557
116, 786, 791

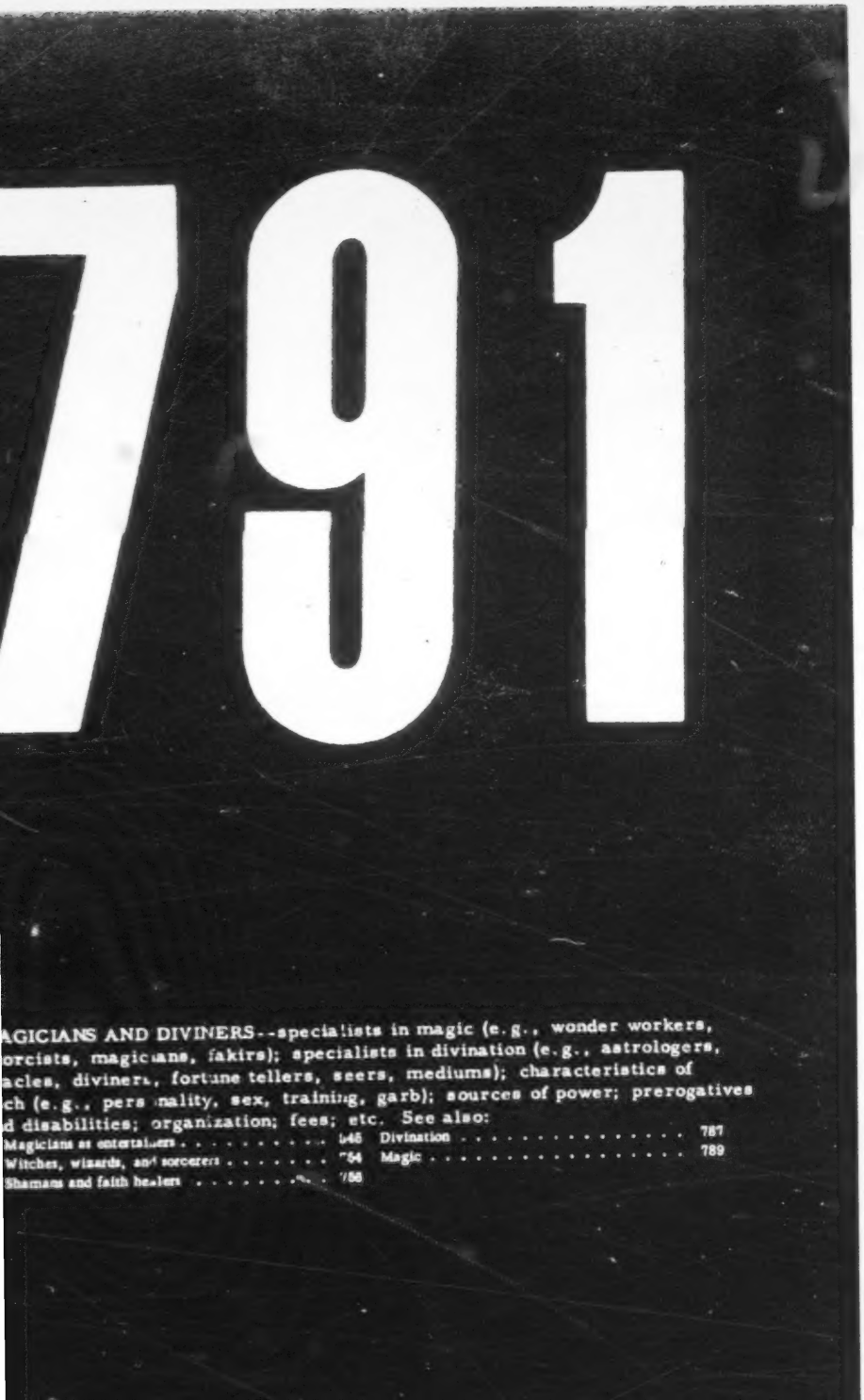
"They have Prophets or certaine
going from Village to Village, pe
have familiaritie with Spirits) giv
please, whereby they might overc
their helpe, all fruits, and those
ican soile produceth. Moreover,
who had lived many yeeres in tho
tome, that every third or fourth y
as shall immediately be declared,
report that which followeth. I, w
also a certaine Neustrian Interpr
taine Village to lodge; the next da
for our Journey, at which time w
places. So, the Inhabitants of th
and presently wee saw sixe hundr
We demand the cause of that meet
All the men went into a certaine
went into the third. I, who had s
suspecting that some unaccustome

Priests among them, which they call Caraibes, who
rswade those miserable men, that they (because they
e not onely fortitude and courage to whomsoever they
ome their enemies in warre, but also that through
great Roots growe, which we have said that the Amer-
(as farre as I understood by the Neustrian Interpreters
se Countries) the Tououpinambaultians have this cus-
reere they assemble together. At which assemblie,
, I was present unawares: concerning which I am to
ith a certaine Frenchman named Jacobus Ruffus, and
eter, travelling farre from home, turned in to a cer-
y after, wee prepared our selves early in the morning
e saw the Borderers come flocking thither from all
at Village joyned themselves with them that came,
ed gathered together in a certaine voide plat of ground
ing, and saw that multitude divided into three parts.
Cottage, the women into another, and the children also
eene certaine Caraibes intermingled with the men,
ed and strange thing should be done by them, earnestly

5: Léry--552-557 (1557-
116, 786, 791

downe dead. So that I thinke, that the Dev
became possessed with the Devill. More
which Bodinus writeth, in the Booke whic
tasie of Witches, which hee affirmeth to b
expresse covenant with the Devill, and wh
the bodie remayning voide of all sense, al
both in bodie and minde. Adde (saith he)
but they danse, among which, as farre as
Witches, they all crie out together, [554]
of our Americans) the Devill crieth, Dans
Sabbath, Sabbath, that is, A festivall day
crops of herbes or trees which they have
sured token of joy, and signifie that they
that they imitate the adoration due unto G
to the Israelites, that they should lift up t
cheerefull before him. These things, I s
is Lord of them both: and that they are le
places hindereth not, but that the Father
who through the just judgement of God are
the children crying altogether (although I

vill entred into their bodies, and they suddenly
over, having plainly perceived those things
h he called Dæmonomania, concerning the ex-
ee common to all Witches, who have made an
o are often violently carried away in spirit,
lthough also they are sometimes carried away,
that they never meete together in any place,
he could gather by the confession of certaine
Har, har, (which very well agreeth with He, h
e hither, danse hither: and others answere,
, or day of rest; lifting up their hands, and the
in their hands, that they may shew a most as-
serve the Devill with all their heart: and so,
od. For, in the Law of God, it was prescribed
heir hands unto the Lord, and shew themselves
ay, being certainly knowne, I gather, that Satan
ed by the same spirit, so that the distance of
of lyes may worke here and there upon them
e delivered unto him. Likewise, when I heard
had now lived halfe a yeere with the Barbarian



1: Staden--148-150
116, 787, 791

"There are certai
soothsayers are with
visiting all the huts
this [149] spirit has
rattles] chosen by th
required of them. T
and a great feast is
strange ceremonies.
they cause to be clea
direct that each man
come to the place so
they all go to the hut
own Tammaraka on
one offers a present
ears, so that his par
together, one of the
a herb called Bittin.
kora; --'Now speak a
softly so that one ca
imagine that the ratt

n wise ones among them called Pagi, who are looked up to as
n us. These men travel every year throughout the whole country,
and saying that a spirit has been with them from afar off, and that
endued them with power to cause all the rattling Tammaraka [ARH:
em to speak and grow so powerful that they can grant whatever is
Then each man desires that his Tammaraka should have this virtue,
prepared, with drinking, singing and prophesying, and many other
The wise men then ordain a day, and fix upon one of the huts which
ared, no woman or child being suffered to remain there, and they
shall paint his Tammaraka red and decorate it with feathers, and
that this power of speech may be conferred upon them. After this
, and the wise men sit down at the upper end, each one having his
the ground before him. The others place theirs also there, and each
to the wise men, such as arrows, feathers, and ornaments for the
rticular Tammaraka shall not be overlooked. When all are gathered
wise men takes each Tammaraka separately and fumigates it with
Then he seizes the rattle by the mouth shaking it and saying: Nee
nd let us hear you: are you within?' Then he speaks a word or two
nnot know whether it is he that speaks or the rattle; but the people
le is speaking. Nevertheless, it is the wise man that speaks, and

5; Léry--552-557
116, 786, 791

entreated my companions, that they
matter: which I obtayned of them.
and children, with great care forbi
ly to attend to the singing, and also
tage where the women were: Being
of those things which they purposed
noise breaking out of the house into
Cottage was almost thirtie paces d
hundred in number, standing, and
But the men lifting up their voices
heard of us exhorting, and likewise

we heard the women presently, wit
againe, he, he, he, &c. And they l
and that for the space of one whole
beholders into admiration. And su
leaped forth with great violence, a
some of them (not unlike unto those

y would stand still there with me to observe the whole
The Caraibes, before they departed from the wome
d the women to goe out of their Cottages, but diligen
charged us to keepe [553] our selves close in that Co
earnestly busied about our break-fast, and ignorant
to doe, we heard a certaine lowe and soft muttering
the which the men had severed themselves (for that
istant from ours) the women which were about two
giving eare, gather themselves as it were on a heape,
by little and little, so that their distinct words were
repeating this Interjection,

h a trembling voice singing the same Interjection
ifted up their voices with so great vehemency of mind
quarter of an houre, that they drew us who were the
rely, they did not onely horribly howle, but also
nd shaked their paps, and fomed at the mouth, nay
that are troubled with the Falling-sicknesse) fell

5: Léry--552-557
116, 786, 791

and was almost acquainted with thei
what afraid, especially, seeing I kn
length those cries were ended, the
also altogether holding their peace,
so great harmonie, that I was wonde
gone out of the Cottage, I was both
Interpreter, that he (who had alread
never come to those solemne meeti
doe wisely. Whereby he caused me
alledged no probable reason thereof
went forth: relying upon the friends
lage. Going therefore unto that pla
an hole through the roofe of the Cot
within. For they are somewhat lon
Arbours, and covered with grasse f
with my finger, I called my compan
soone as wee saw that the Barbaria
the Interpreter suspected, would ha
and proceeded with their Verses: w
without feare. These are their ges

r manners) yet, not to dissemble, I was then some-
ew not what should be the end of that matter. At
men being somewhat silent, the children and women
presently the men began to sing so sweetly, and with
rfully desirous to see them. But when I would have
kept backe by the women, and also admonished by the
ly lived seven yeeres among the Barbarians) durst
ngs; and lastly, that if I went unto them I should not
to stay a while, for feare of danger; yet, because hee
, the women and Interpreter somewhat resisting, I
ship of certaine ancient men, Inhabitants of that Vil-
ce where I heard that Musicall [555] harmonie, I made
tage, that I might the better perceive what was done
g, and round, after the manner of our Countrie garden
rom the top to the bottome. Then, making a signe
ions, and at length wee entred into that Cottage. As
ns were not moved through our presence (which thing
ve been done) and that they kept their order very well,
ve went apart into a certaine corner, and beheld them
tures in dansing. They were ordered in a round cir-

2: Thevet--174-175 (155
116, 787, 791

Moreover, it must be stressed that the sa
honor, that they adore or even worship them
people go to meet them, prostrating themse
sick, don't make me die nor my children or
not die, you will not be ill," and other thing
do not tell the truth and that events turn out
do not make much ado to kill them for being
Each village, according to its size, maintai
they want to know some important thing, the
invocations which are performed in this way
hang a neat white bed [AM: *hammock*]. The
food, cohouin, which is their ordinary beve
old, and root flour which they use instead o
the entire crowd leads the gentle prophet to
girl has given him the means of washing. I
he must refrain from his wife for nine days.
stepped outside, he lies down on his bed and
about one hour and performs besides I do
At the end of these invocations the spirit co

avages hold these pagé in such reverence and
n. When they return from some place, the
lves and imploring them: "Don't make me
any other thing." He answers: "You will
s of that sort. If it happens that these pagé
to be different from their prophecies, they
unworthy of the title and dignity of pagé.
ns one or two of these venerable men. If
ey resort to certain ceremonies and devilish
: first they build a new cabin in which they
n they put in the cabin a great quantity of
rage, made by a virgin ten or twelve years
f bread. When everything has been fixed,
his cabin where he remains alone after a
is to be noted, that before this ceremony
. When he is alone and the people have
l begins to invoke the evil spirit continuing
not know what kind of costumary ceremonies.
mes to him whistling and piping. Other

6: Abbeville--324v-325v
116, 756, 791

It must be known that these barbiers
devil uses among the Indians to hold the
esteemed by all these poor people who h
pagé, that is barbiers. They claim firs
ise abundant rains and all sorts of good.
on the aching part of the body they can c
go to them, and showing them where the
putting the mouth against the affected pa
then spitting on the ground they make th
in the hand a small bone or stone [325v]
affected part of the invalid, they show w
that it has come from the infection, and
whether by imagination or by superstitio

[MC: medicine-men] are personages which the
m always in superstition. They are marvelously
ave great faith in all they say. They call them
st to foretell fertile and dry years. They prom-
. They also make them believe that by blowing
ure them. That is why the Indians who are sick
pain is, the pagé begin immediately to blow,
rt, they appear to suck and draw out the bad,
em think they are cured. Sometimes they hold
or piece of wood or iron, and blowing on the
hat they have in their hand making them believe
it happens very often that the patient is healed
on and diabolical art.

6: Abbeville--325v
116, 756, 791

These pagé never give a command v
and even by the oldest ones, as we hav
of the chief of Timbohu died, a pagé or
which the child had been carried to wa
ened them. Soon after that command t
selves in the morning with fresh water

(1611) 1614 Tupinamba

vhich is not immediately obeyed by these people
e often seen. When we were at Iuniparan the child
rdered the inhabitants of all the villages through
sh in order to avoid a great disease which threat-
here was no one who did not obey by washing them-
...

6: Abbeville--326v-327
116, 756, 791

Most of them [MC: the pagé] are
ing of patients in order to gain the
sorts of diseases.

These medicine men are treated
ever they go. They receive them w
ble civilities. These poor savages
to their wishes provided these pagé
disgrace with them. If they are bo
their misfortunes to their predictio

old men, heads of the villages, who go into this blow-
reputation of being a good and wise pagé healing all

with great consideration. They are welcome where-
ith songs, dances, drinking bouts and all other possi-
are convinced that everything will turn out according
are friendly. They are unhappy if they fall [327] into
hered and threatened by these pagé, they attribute
n and divination.

5: Léry--552-557 (1557-
116, 786, 791

and celebrate merrie meetings: and that
Ouetacates, (which are a people not farr
perpetuall enmitie, whom also they could
should shortly come to passe, that they s
luckily ghessed. Moreover, I know not w
ing a floud, that the waters in times past
earth: and that through that inundation al
who climbed up into exceeding high Trees
the sacred Historie, and I never once hea

afterward they most grievously threatned the
e remooved from them, with whom they have
never [557] overcome) and foretold, that it
hould be taken and devoured, as the Caraibes
hat they intermingled with their Songs concern-
so overflowed, that they covered the whole
l men perished except only their Ancestors,
. Which last thing commeth very neere unto
rd if from them before."

5: Léry--557-558
116, 786, 791

"The same day they were sumptu
entertained both with most exquisite
my companions, who were present
honourably entertained by our Mous
food to their guests. But beside tho
being past (wherein these solemne
among the Tououpinambaultii) some
goe about from Village to Village, a
they call Maraca, to bee decked wit
decked, they sticke the longer part
the ground, and then command mea
commeth to passe, that those misei
postors, beleeve that those hollow f
Wherefore every Moussacat careful
fish: but also Caouin. Moreover,
ground, for fifteene whole daies tog
miseralbe people after that so grea
carrie in their hands) conceive an o
while they are shaken by them, a ce

ously received by the Barbarians, for they liberally
meates, and plentifull drinke Cauoin. I also with
at these Feasts of Bacchus unexpected, were most
sacat, that is the Masters of the house, who give
se things which have bin spoken by me, those daies
neetings are celebrated every third or fourth yeere
times also before they came thither, those Caraibes
nd command three or foure of those Rattles which
h the best feathers in every family: which being so
of the staffe, wherewith they are thrust through in
te and drinke to be set before them. Whereby it
rable people, through the perswasion of those Im-
ruits decked after that manner devoure the meats.
ly setteth before them, not only meale with flesh and
they serve those Maracas being so stucke in the
ether with very great diligence. Lastly, those
t bewitching of those Maraca, (which they continually
pinion, attributing holinesse unto them, [558] that
rtaine Spirit speaketh with them from the middest

5: Léry--557-558
116, 786, 791

thereof. And they were so bewitch
seeing some more delicate meates
to eate (which we oftentimes did) th
would thereby happen unto us, were
discover their errours, we signifie
because they taught them that Mara
they most falsly vaunted that throu
they eate, increased and grew: wh
wee were to beleeve that wee had r
great moment with them, as if any
denie that the Image of Genouef wo
the Caraibes did no lesse hate us,
detecting their delusions. And the

ed with those delusions, that if we travelling that way,
, which they had set before their Maraca, tooke them
ne Barbarians supposing that some great misfortune
e offended. Moreover, if taking occasion thereby to
ed that they were deceived by the Caraibes, not only
aca did eate and drinke, but especially in this, that
gh their meanes, the fruits, and great Roots which
ich only was to be attributed unto God, from whom
eceived the same: these things, I say, were of so
here should speake against the Pope, or at Paris,
uld procure raine. For which cause those Impostors
then sometimes the false Prophets of Baal did Elias
refore they shunned our sight."

7: Evreux--136-137
116, 241, 789, 791

There, [MC: on the mainland about
man who is provided with all necessit
fore this trip to do his tricks and enc
tools from the Maragnan savages and
tricks were of different kinds. First
especially the lower jaw, and in his s
they wanted their seeds and vegetable
viously, it was necessary to bring so
the puppet, who would chew them thre
receive the multiplying force of his sp
one or two of these seeds or tubers in
would partake of the multiplying force
rush of village women bringing him s
puppet's mouth, that he hardly had tin
keen about it.

He organized a general procession
and children, carrying palm branches
and dancing. He said that it was to ex
did not come until late). After the pr

100 leagues from Maragnan] there is a medicine-
ies and well taken care of. He came shortly be-
hantments in order to gain the clothes and iron
to take them to his own country. These barber's
he had a big puppet which he could manipulate,
ermons he made the women [137] believe that if
s to multiply four times more than they had pre-
me of these seeds and vegetables, to give them to
e or four times in its mouth and they would thus
pirit, which resided in the puppet; then by sowing
their gardens all the other seeds and vegetables
of these two. Wherever he went there was such a
eeds and vegetables to have them chewed in the
ne to attend to all of them. The women were very

or dance and had all these savages, men, women
, called tucum, and going around the huts singing
xcite his spirit to send rain (because that year rain
ocession they drank to the point of bursting. He

7: Evreux--136-137
116, 241, 789, 791

had several big vessels filled with wat
over them, he plunged a palm branch
said: "Be clean and purified so that m
planted a May tree in the middle of the
turned around and around it, he promi
abundant cotton crop.

er, and muttering, I do not know what words
in them and sprinkling every one on the head, he
ny spirit will send rain in abundance." He
e village, covered with cotton, and after he had
sed them that this year they were to have an

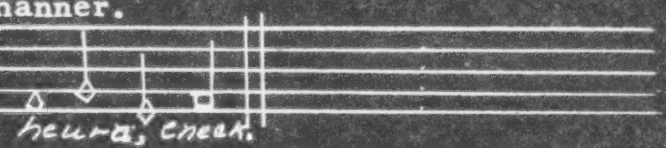
5: Léry--552-557 (1557-1558)
116, 786, 791

And surely, although in the beginning I was st
mentioned, yet contrarily I was then so much
out of my selfe: but also now, as often as I re
voices, both my minde rejoyceth, also mine e
but especially the burden of the song yeelded a
the end of every Verse, they sung after this n

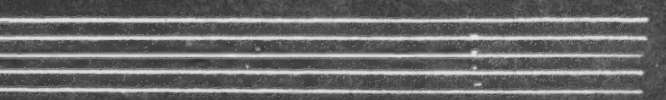
Being about to make an end of that tunable s
foote more vehemently than before, they all s
hoarse, sing this Song often repeated.

Then because I did not yet plainly understan
things which had beene spoken by them, I intr
them unto me. He signifieth, that these men,
were most valiant, but in the end were hereby
death they should at length go unto them beyo

ricken with a certain feare, as I lately
over-joyed, that I was not only ravished
emember the tunable agreement of many
ares seeme continually to ring therewith:
pleasing sound unto the eares, which at
nanner.



inging, shaking the ground with the right
pit also, and all with one voice, and that



d their Language, and conceived not many
eated the Interpreter that hee would declare
first lamented their dead Ancestors, who
comforted, in that they hoped that after
d the Mountaines, and dance with them,

Léry--552-557 (1557-1558) 1906
, 786, 791

, standing close each to other: yet so, they tooke
th their bodie somwhat bending downward, shaking
ght, with their right hand laid upon their buttockes
er this fashion they both dansed and sung. All tha
und Circles, in the middle whereof were three or
rments, and Bracelets of feathers. Each of them
that rattle of a fruit exceeding the bignesse of ar
de mention before, for that use, as they said, tha
d that they might rightly consecrate them, they co
Moreover, those Caraibes dansing, sometimes, w
rd, and did not continually stand still in the same
rved that with a very long Cane, wherein they put
en turned themselves hither and thither, and blew
m that stood round about them, with these words:
ereby you may all overcome your enemies. And
e celebrating of these [556] Rites and Ceremonie
ures: those men continually dansing and singing.
eet, that to the unskilfull it is scarce credible, ho
reed, especially, seeing the Barbarians are utterl

not one another by the hand stooping,
g onely one of their legs, to wit, the
s, and the left hanging downe, and
at whole multitude made three such
foure Caraibes, attired with Caps,
in either hand carried Maraca, that
n Estridges egge, whereof we have
at the Spirit might speake out of them:
ntinually shooke them.
vent forward, and sometimes back-
place, as the rest. Further, I ob-
the herbe Petum* set on fire, they
out the fume of that herbe upon
Receive the spirit of fortitude,
this was often done by these Caraibes.
s was prolonged for the space of two
And their tunable singing was so
ow excellently well that harmonie
ly ignorant of the Art of Musike.

7: Evreux--285-291
116, 756, 791

These magicians do not have any teach
The more proficient have to thank thei
stimulated by the honors and profits to
perfection. In all the villages old men
The novices learn how to boast and tel
achieve a few tricks in the presence of
enables them to indulge in that profess
accident. For example, they may forc
man whom they have been treating may
to be found. They have little fame and
Between the small fry and the great sh
[287] There are magicians in villages
pending on their service. If any one e
their territory, they would be displeas
be patient.

The more famous a shaman is, the
solitude and enjoys marks of respect.
them with reverence, and no one dares
sideration, they build their huts apart,

ners, but they are what their minds make them.
r wits for it. Many learn the profession,
be gained by expert shamans, but few reach
and headmen profess knowing a little of the art.
l wonderful stories about themselves and they
f their fellow villagers and thus get the fame which
sion. They are later promoted by chance or
etell rain, [286] and then it actually pours. A sick
y recover....Less important medicine-men are
l do not draw large profits from their profession.
amans, there are men who are better trained.
who take care of dances and of other things de-
else of the same category would incroach upon
ed, but if a greater shaman is invited, they must

graver he appears. He speaks little, enjoys
They are highly esteemed by chiefs, who address
s hurt their feelings. To maintain such con-
away from the neighbors...[288] These poor

7; Evreux--302
116, 778, 791

Certain shamans have small cabin
is rather common for shamans of the
palm cabins in hidden plac es. Ther
of a man. Some are big, some smal
certain days the magicians go there
vegetables, colored feathers and flo
fragrant gums. They decorate the i
long time in the cabins alone. We m
the spirits.

s in the woods where they consult their spirits. It
e island and of other nearby regions, to build small
e, they place small wax or wooden idols in the form
l, but they are never larger than a cubit. On
alone bringing fire, water, meat, fish, flour, maize,
wers. They sacrifice this food to the idols and burn
dols with the feathers and flowers, then they stay a
ay believe that this is in order to communicate with

7; Evreux--138-139 (
116, 791, 776

He made the natives believe that he had
and that he was not bad and that he wished
"he sleeps and walks ahead of me. Often
open a clearing, I mark its limits with a s
Christian Indians on hearing that the Frenc
man, said that they must have pity on him
bad and he did his best to multiply the good

1611-13) 1864 Tupinamba

a good spirit, who was a great friend of God to do well. "He eats with me," he used to say, ne flies in front of me. When it is time to tick and the following day all is done." Some ch were going to punish [139] this medicine- and do no harm to him, for he had never been ls of this earth.

7; Evreux--246
116, 776, 791

A medicine-man told the French miss
in front of him when he went to the wood
harm him, but were quite tame with him
they were good or evil spirits. For they
had three wives, before he became a Ch

(1611-13) 1864 Tupinamba

ionaries that he was visited by elves who flew
s and that they changed color, that they did not
; all the same he was doubtful as to whether
believe that there are good and bad spirits. He
ristian, according to the custom.

7: Evreux--285-291
116, 756, 791

savages believe that shamans, especi
famines, and remove any evil whenev
Tupinamba chief] fell ill as soon as h
lieved for certain that the disease wa
the country, who wished to prevent th

The great shamans, pagy ouassou,
feared and greatly dreaded. They ob
they go, they are followed by people.
travel they have many followers. Th
Their fellow tribesmen are always gl
shamanistic performances they depri
trunks. [290] They never disclose thei
themselves they laugh at them.

[AM: Summary: The shaman of T
neighbors the reputation of a real spe
those whom he chose. The great chi
came sick, he was convinced that he
and he sent him presents to placate h

ially the great ones can send them diseases,
er they want. . . . [289] The great Thion [MC: a
e arrived at Fort St. Louis from Miary, and be-
s the work of the great Barbier [MC: sorcerer] of
e people of Miary from coming to his Island. . .
are like the lords of a province. They are
tain great authority by their tricks. . . . Wherever
They are grave and inaccessible. When they
ey also have several wives and all sorts of goods.
ad to bestow presents on them and with their
ve them from what they have stored in their
r tricks to the public, but when they are among

apuytapera had in his province and among his
ll-binder, who could send death at will, and cure
ef Yapy-ouassou poked fun at him, but when he be-
had been bewitched by the Tapuytapera magician[291]
im.]

7: Evreux--300
116, 787 791

The shamans communicate with t
in the ground in an isolated hut. Th
head in the hole, closing his eyes.
from a voice coming from the botto

the devil by the following method. They dig a hole
here the shaman lies on his stomach and puts his
. They ask questions of the devil and get answers
n of the hole.

7: Evreux--301
116, 756, 791

. . . There was an old woman sorce
secret. The savages had great fa
diseases. When the other sorcere
vited, and came in secret. . . [MC:
summoned the spirits and no one
and evil and would harm anyone w

(1611-13) 1864 Tupinamba

erer on the Island who made herself known only in
ith in her and she was used only for incurable
ers were at the end of their rope, then she was in-
she treated her patients in a special hut, where she
dared to look inside because the spirits were dangerou
ho looked.]

7; Evreux--306
116, 783, 791

It is the custom of the pagy-ouassou
lustrations, that is to say superstitiou
the natives. . . . Ordinarily they fill lar
over them. They also blow smoke int
are, and then start to dance. The sha
the water and sprinkles the company.
water in wooden bowls and washes him
shaman of Comma, pretended to cause
arranged a pipe coming from a vessel.

(1611-13) 1864 Tupinamba

to celebrate at certain times of the year public
s purifications by means of water aspersion on
ge jars with water and utter secretly a few words
o them and mix some powder of the hut where the
man then takes palm branches which he dips in
This being done, everyone takes some of that
aself with it as well as his children.... Pacamont
water to surge up in his hut. In fact, he had

7: Evreux--293-296
116, 776, 787, 791

One of the shamans who lived in
in the guise of small black birds,
which occurred on the island or el
his fields but not harm him. The
the white settlement saying that hi
obeyed they would not till his gard
among his people. [294]

Another shaman fed a bat who s
could be heard six feet from the h
The shaman answered him when he
about to talk to him he ordered the
built a little recess of palm leaves
He used to feed it the same kind of

(1611-13) 1864 Tupinamba

the plains of the Mearim river, had familiar spirits
who warned him about things he had to do and events
sewhere. Thus he was told that the Tapuy would loot
prophecy came true. This shaman refused to visit
s spirits were fearful of the French and that if he dis
ens any more, and that he would lose his authority

poke to him in human voice and was so loud that it
t, not distinctly, but in a confused childish voice.
was by himself. When he noticed that the bat was
people out of his hut....[295] This shaman had
for this bat. The bat would call him by his name.
food that he ate himself.

7: Evreux--309
-116, 783, 791

The great pagy Pacamont visited th
everyone to confess to him, especiall
everything, he threatened her with his
spirit would torment her and would kn
he gave them some sort of absolution.

e villages of his jurisdiction and there he ordered
y the girls and women. If a woman refused to tell
spirit, saying that if they did not confess all the
ow whether she had told everything or not. Then

7: Evreux--350 (1611-13
116, 668, 791

There was among them [AM: the Tayabara or
parently communicated with the devil and who ha
whatever he ordered they did. . . . He told them to
grows without work or effort. That nation follow
Finally they found themselves in a big forest and
suading them to stay there and dance until the sp
they were to go to. De la Ravardiere found them
had been deceived. They realized it and getting
Where shortly afterwards a miserable Frenchma
who to avenge himself provoked the Tupinamba a
hundred whom they ate, the others were reserve
5 or 6 months before our arrival on the Island.

) 1864 Tupinamba

cannibals] a great shaman who ap-
d such authority over the savages that
follow him to a land where everything
ed him and they died by the thousands.
the magician made them stop, per-
irit told them where the place was that
there and convinced them that they
into his boats came to Maranhão,
n picked a quarrel with their chief,
nd killed them, they put to death some
d. This massacre was committed some

7: Nobrega--92-93
16, 786, 791

se, these magicians, of many tricks an
ersaries with which we are here faced,
hat we put in their bodies knives, scisso
his we kill them.

d pieces of magic. These are the (Moorish) ad-
and they sometimes make the sick people believe
ors, and other things of that sort, and that with

18: Anonymous--441 [3]
116, 791

Another man they call Maîra, and
of Cumé, and therefore those who a
Maîra. These are the customs mos
whom, if a detailed account of every
very large book.

they say that he was doing evil. He was the enemy
re at war with the Portuguese are called by them
t to be noted concerning this people of Brasil, of
thing about them were to be given, it would fill a

792

792 HOLY MEN--prophets and messiahs; ascetics and anchorites; monks, friars, and nuns; monastic orders (e.g., mendicant, hermit, cenobite); monasteries and convents (e.g., organization, activities); monastic rules (e.g., poverty, celibacy); characteristics, status, and means of support of holy men; etc.

See also:

Celibacy 589
Divine rulers 645
Messianic movements 668
Poverty and almsgiving 735
Concept of sanctity 778
Asceticism 785
Oracles 787

4: Métraux--98 [2] E4 (no date) 1948 Tupinamb
6, 175, 177, 668, 792

"Several typical messianic outbursts took place in the second part of the 16th century hen the various Tupinamba tribes were forced to yield ground to the Portuguese and ere being either wholly outrooted or enclaved. Here, as elsewhere in the New World, ese crises were prompted by shamans or prophets who announced the return of the my al ages and the disappearance of the white scourge. Following a deeply engrained trad on among the Tupí tribes, these prophets exhorted them to depart for the 'land-of-im ortality' where the Culture hero had retired after his earthly adventure. In 1605, a arty of Tupinamba led by a prophet, whom they worshiped as a deity, left the region of ernambuco to invade the territory of Maranhão, which then was held by the French. Th vaders were defeated by the Portiguara and the French at the Serra da Ibiapaba. arlier, a group of Potiguara also set out on a journey to look for the Earthly Paradise, the prompting of a shaman who pretended to be a resurrected ancestor."

9: Cardim--419-420
116, 791

"They use some witchcrafts, and th
them, or doe worship them, but onel
nesses, seeming to them that they re
they have any divinity, and they do it
There arise sometimes among them
commonly it is some Indian of a bad
to nature, as to show that he raiseth
these and other like things he carriet
to them that they shall not cultivate,
digge nor labour, &c. for with his co
selves shall digge of their owne acco
provision, and with these [420]falsho
not looking to their lives, and to get
ies are diminished by little and little
by them."

(1583-1601) 1906 Tupinamba

ere are some Witches, not because they beleeve in
y they give themselves to the Chupar in their sick-
ceived their health, but not because they doe think
rather to receive health, then for any other respect.
some Witches, whom they call Caraiba, and most
life; this doth wome witchcrafts and strange things
some to life, that makes himselfe dead, and with
h all the Countrie after him, deceiving and saying
nor plant their Pulse and their provision, neither
mming the time is come that the Mattockes them-
rd, and the Beasts goe to the fields and bring the
ods he leades them so deluded and inchanted, that
their foode, they die for hunger, and these compan-
, till the Caraiba remaineth alone, or is murthered

18: Anonymous--441
116, 791

These [magicians] also paint calaba
dark house where the Indians bring
which is to say something holy or s
by this name, since they appear to
they come from so far across the s
arrive at such [a grade?], are accu
ing the sick in their injured parts,
this much use is made, because, w
selves to be sucked, even though th
superstitions concerning birds, and
numbers, but all [this] is a thing of

shes with eyes and a mouth and keep it hidden in a
their offerings. They call these inventions Caraiba,
upernatural; and for this reason the Portuguese go
be something great, as if from the other World, since
ea. These same magicians, and others who do not
ustomed to rubbing [esfresgar], cleaning, and smok-
and they say that by doing this they heal them, and of
ith the desire of gaining good health, many give them-
ey may not believe them. Other divinations, and
roots, and concerning everything, exist in infinite
little moment.

8: Soares de Souza--322
116, 754, 791

Medicine-men live by themselves in isc
Nobody dares to enter their houses or t
devil who beats them very often and cau
are less believed than feared. These s
because a man has refused to give them
asked for they say: "You shall die", wh
so barbarous that they go to lie down in
eat and of sheer fright they let themsel
notion that they could escape from the v
daughters up as wives to protect their c

(1570-87) 1851 Tupinamba

lated and very dark houses with a low entrance. ouch anything.... Some of them speak with the ses their predictions to fail, and therefore they orcerers are called pagé and if they are angry his daughter or something else which they have ich they call "to cast death." These savages are their hammocks, stunned, and they refuse to ves die and nothing can take from their minds the erdict of the shaman. Certain Indians give their wn lives.

17: Nobrega--92-93
116, 786, 791

Only among them do there occur cerem
magicians come from far distant lands,
paths are cleaned and they are received
fore they arrive, the women, in groups
faults against their husbands to each oth
rives with great ceremony in the village
it a calabash resemblong a human figur
Changing his voice into that of a child n
not to work, not to go to the fields, that
never lack food, that game will come to
will till the soil, that arrows will hunt
enemies and capture many of them to be
the old women that they will become you
deceives them. They believe that there
tells them these things in which they be
start to tremble, especially the women,
themselves upon the ground with foam i
that the holiness enters them, and those
offer him many things, and in the sickn

onies after the following manner: in certain years
who pretend to be holy. When they arrive the
with feasts and dances according to custom. Be-
of twos, go into the houses and confess their
ner and ask forgiveness for them. When he ar-
e, the magician enters a dark house and puts in
e, in the most convenient place for his delusions.
ear the head [AM: of the calabash], he tells them
the crops will grow by themselves, that they will
their houses by itself, that the digging-sticks
without their owners, that they will kill [93] many
e eaten. He promises them long life, and promises
ung again. He promises them such things and
is something saintly and divine in the head which
lieve. When the medicine-man finishes, they
and their bodies begin to shake. They throw
n their mouths and the magician convinces them
e who are not thus favored resent it. Then they
esses (which afflict) the people, they also make

18: Anonymous--440-441
116, 786, 791

They have a belief that is the cau
Pagé, invent some new dances and
introduce them into the region and
night, not caring any longer to get
magicians is intent upon finding so
his ambition. Thus some go about
the game of the woods will flock to
become young and for that purpose
them. Others tell them that those
similar fantasies. Moreover, they
they may kill, and in this way they i
this spirit to others when smoking,
bles and perspires very much. [441
be falsehoods.

se of much evil. Occasionally their magicians, or
songs which these Indians like very much; then they
hey have the Indians dancing and drinking day and
ood. Thus many people have perished. Each of these
nething by which he may gain more, because this is
saying that the crops will grow by themselves and that
their villages. Others say that the old women will
they prepare baths with herbs, in which they wash
who will not receive them will turn into birds and other
say that they have a spirit within them through whom
nspire fear and gain many disciples by transferring
blowing so that the one who receives his breath trem-
] ... Many believe nothing of this and know them to

802

802 NUMERATION--words for numerals (e.g., cardinal, ordinal); numerical signs and gestures; written numerals (e.g., Roman, Arabic); numerical system (e.g quinary, decimal, vigesimal); methods of counting (e.g., on digits); aids to numeration (e.g., tallies, counters, abacus); upper limit of numerical reckoning; fractions and decimals; tabulations; etc. See also:

Demographic conformation	16	Writing	212
Vocabulary	192	Accounting	451
Gestures and signs	201	Census taking	659

805

805 ORDERING OF TIME--sense of time; conception of a minimal unit of time (e.g., a moment); divisions of the day and night (e.g., hours); divisions of the year (e.g., weeks, months, seasons); longer time spans; solar, lunar, and stellar reckoning of time; methods of dating; calendar and calendrical knowledge; use of aids to measure the passage of time (e.g., sundials, clocks); etc. See also:

Annual cycle of economic activities 221
Clocks and watches 405
Routine activities of a typical day 512
Holidays, birthdays, and anniversaries 527
Age levels and age terms 661
Ceremonial calendar 796
Conception of time 822

1: Staden--152-153
805

"When they desire
take counsel how best
so that the men may
fruit as the date of th
year. They also fix t
in their tongue, and t

(1553-54) 1928 Tupinamba

to make war in an enemy's country the chiefs gather together and
to achieve their purpose, all which they make known in the huts,
arm themselves. They name the time of the ripening of a certain
eir departure, for they have not the art to reckon by the day or
heir expeditions by the time of the spawning of a fish called Pratti,
he spawning time they call Pirakaen."

Thevet--198 (1555) 18
, 805

These savages do not reckon beyond five and do
ys, or the years, they reckon only by moons.

not distinguish either the hours of the

5: Léry--549
805

"They are ignorant also of the crea
nor preferre one before another:
measure times by the Moones."

(1557-1558) 1906 Tupinamba

ation of the World, distinguish not dayes by names,
they observe not weekes, moneths and yeeres, but

Staden--162
6, 802

"The savages have not the art of counting
ake use of their fingers and toes. Beyond
eckon up the number of fingers and toes wh

(1553-54) 1928 Tupinamba

g beyond five. If they have to count more they
l that they point to four or five persons and
hich they have between them."

6: Abbeville--319v-320v
116, 805

In truth they have no knowledge
they recognizing the waxing and wa
They call the eclipse of the moo
to the moon the ebb and flow of the
with the full and the new moon a fe
They note also very well the cou
two tropics, which are its limits,
winds and breezes, and when it con
They count twelve months in the
son, and the season of the winds a
[320v] The Pleiades appear a few
of it to rise again over the horizon
that they know perfectly well the ti

of the Epacte, . . . nevertheless from long observation
ning, the full moon and new moon. . . [320]
n yaseuh-tata, the night of the moon. They attribute
tide and have noted the two high tides which occur
w days later.
urse of the sun, the route which it takes between the
and recognize when it is toward the north they have
nes toward the south it brings rains.
year, and they also measure time by the rainy sea-
nd breezes. They also reckon by the cashew harvest.
days before the rainy season and disappear at the end
at the beginning of the rains the following year; so
me between one year and another.

25: Sampaio--33-34 L-5 (no
116, 177, 192, 802

mocõe-peyé-papaçaua, two thousand; j
yepê-papaçaua, a million.

37. The Ordinals. Ordinal numbers a
yepérum-ara, the first; mocõiuara, th
tenth; [34] peyéuara-yepê, the eleventh
çapyra as third; Father Montoya, howe
third.

38. The Distributives. Distributive n
cardinal term, e. g., yepê-yepê, one t

peyé-peyé-papaçaua, ten thousand; peyé-papaçaua-

are formed by the addition of the suffix uara:
e second; moçapirauara, the third; peyéuara, the
n. Padre Figueira lists imocõia as second; imo-
ever, gives imocõibae, second, and imombohapí,

numbers are formed through duplication of the
o one; mocõe-mocõe, two to two.

25: Sampaio--33-34 L-5 (
116, 177, 192, 802

The Numerals. Numbers or quantitati
peoples, but with the civilizing contact
adopted, especially by those individuals
then, there are only: yepê, one; mocõe
however, the number system became
ceyé, seven; oicé, eight; oicépê, nine;

1. In Brazilian Tupí, yepe or
or nhepetei (i. e., "one al
same as mbo-cõe, "to pai
from mbo-capir, "to make
"to join pairs together".
Figueira says that ambó,
xepyg, "my feet and hands
hands".

vocables expressing higher numbers fo
peyé-mocõe, twelve; peyé-moçapira,
twenty-one; mocõe-peyé-mocõe, twent
yepê-papaçaua, a hundred; mocõe-pap

ives rarely exceed four or five among savage
of Europeans, the decimal system becomes
who have become christianized. Primitively,
e, two; moçapira, three; irundi, four. Much later,
enlarged to include: uaxiny, five; moçuny, six;
peyé, ten. (1) From here on, the formation of

iepé is used to express one; in Guarani petei
one") is used more often. Mocõi, two, is the
r". Moçapir or moçapyt, three, is derived
e a point", e.g. ,.˙.; irundí or monherundy means
Acêpó, "a man's hand", stands for five. Father
would mean "a hand with ten fingers"; and xepó
", to express twenty; opacombó, ten, or "both

llows the decimal pattern: peyé-yepê, eleven;
thirteen; mocõe-peyé, twenty; mocõe-peyé-yepê,
y-two; moçapira-peyé, thirty; irundi-peyé, forty;
açaua, two hundred; peyé-papaçaua, a thousand;

8: Soares de Souza--328
116, 805, 151

They take their bearings by looki
distance. Excellent scouts. [AM: s

ng at the sun. They also smell smoke at a great
ummarized]

2: Thevet--138-140
116, 776, 821

They mention a big lord whom they
thunder, but they do not worship him
at any place, but going to and fro, a

y call Toupan, who living above causes rain and
.... They consider him great, as not stopping
nd declaring his great secrets to his prophets.

2: Thevet--182
16, 821, 782

They have another foolish belief: whe
xpedition against their enemies, if a st
hat this comes from the souls of their p
To calm the storm they throw something

(1555) 1878 Tupinamba

n they are on the water, sea or river, or on an
torm or heavy sea threatens them, they believe
parents and friends, why, they do not know.
g into the water as a gift...

6: Abbeville--316-319v
116, 821

There are very few among them [MC:
stars of their hemisphere and who do not
their predecessors invented and passed d
the sun koărassuh and the moon yăsseuh.
Among the stars which they know ther
that is to say, "jaw". It is a constellation
the rainy season. There is another one
and appears in the rainy season. Anothe
disposed as a gridiron, which forebodes
know well and call seychou. It appears i
soon as it appears they expect rain, whic
called tingassou which is the messenger
appears above the horizon around fifteen
rises and appears before the rains which
clear and brilliant. On the other hand, t
they call ouégnonmoin, that is crayfish,
There is a star that the Maragnan call
and ordinarily it follows the moon closel
this star barks after her as a dog pursue
for a long time during the rainy season,

the Maragnans] who do not know most of the
call them by their proper name which [316v]
on to each one of them. They call the sky euuäc
They generally call the stars yasseuh-tata.
e is one which is called symbiare raieuboire,
in the form of a horse or cow jaw, visible in
called ouroubou which has the shape of a heart
r is seychouira, a constellation of nine stars
rain. We have here the Pleiades which they
n their hemisphere around mid-January and as
h actually falls soon after. There is a star [317]
or forerunner of the said Pleiades. It always
days before. There is also another star which
they call souäram, it is a big star, marvelously
here is a constellation of several stars which
and it appears at the end of the rainy season.
iaouäre, that is to say "dog". It is very red
, so much so that if the moon sets they say that
s to devour. When the moon has not appeared
it happens in certain years that she seems as

yäpouykan, that is, star sitting in its place.
sight of that star.

They also know the Southern Cross and cal
set there is a star as red as the bird yanday,

There is also a constellation of seven star
fore called that. There is also one in the for

There is a constellation called potin, crab
it consists of several stars aligned as an old
brilliant star which they call conomy manipoé
manipoy soup. [319]...

There is a big star called eyre apouä, rou
look at. There is another constellation made
panacou, the long basket.

They have another extremely brilliant star
have a song praising its beauty and movement

There is a constellation called tapuy, the
shape of a hare, [319v] some of which are arr

There is a star which they call toucon whi
con vue, a kind of a palm.

At the beginning of the rains, they lose

ll it crussa, that is, cross. [218v] At sun-
and therefore they call it yanday.
s in the form of the bird yæssatin and there-
m of a monkey which they call cay, monkey.
...and one called twyvaé, old man, because
man with a stick. There is a round, big,
ere ouare, that is, the little boy who eats

nd honey, for it is round and agreeable to
like a long basket which they call therefore

called yæseuh tata oué about which they
.
hare, since it contains many stars in the
ranged like long ears above the head.
ch resembles the fruit toucon from the tou-

6: Abbeville--316-319v
116, 821

There is also a big star so brilli
There is another constellation like a
round pan. They have another star
all the stars.

ant that they call it tata endeuh, that is, burning fire
round pan which they call gnaepouëon, that is,
called caran vue... They know the setting points of

7: Evreux--280
116, 776, 821

The Tupinamba have since the beginn
the name which they give to the thunder
interpreter whether they believed that
They answered no, because if he were
run so fast and go from East to West w
well here as over the four parts of the
born of another man. . . therefore Tupan

(1611-13) 1864 Tupinamba

ning of time called God, Toupan [AM: Tupan],
r, . . . I inquired from the old people through an
Tupan, cause of Thunder, was a man like us.
a man like us, though a great one, how could he
hen it thunders, and that the thunder bursts as
world, and even in France. Also man must be
cannot be a man. . . .

6: Abbeville--316-319v
116, 821

red as blood the first time that she
condition say that it is the star call
all the men grab sticks with which t
voice and repeating these words: Ey
góe, hau, hau, hau," that is, "my g
do well, well, my grandfather hau.
moan with great cries and howls, s
the ground and rolling on it, they st

Inquiring about the reason for th
die when they see that bloody moon
the ground, as it has been said, as
and going [318] to their Grandfather
words...[MC: see above]. But the
of death.

They also know the Morning star
the great star.

They call the Evening star, pira
in front of her.

They also know another star, whi

appears. [317v] The Maragnan seeing her in such
ed iaouäre that pursues her to devour her. Forthwith
hey beat the ground, shouting continuously in a loud
ycobé, cheramoin góe, góe, góe; Eycobé cheramoin
grandfather, may you do well for ever, may you ever
" In the meantime, the women and children cry and
houting toward the sky, and throwing themselves to
rike it with their heads and hands.
is behavior, I learned that they think that they will
immediately after the rains, and that the men strike
a sign of joy and pleasure at the prospect of dying
to whom they wish long and happy health with these
women cry and moan and act desperate out of fear

, which they call yasseuhtata ouässou, that is to say

-panen which is, the moon's pilot, since she walks

ich is always in front of the sun and they call it

20: Heriarte--19 [2] F-2
116, 583, 823

When they marry they buy their wi
(and they esteem them greatly) or
home.

ves with green stones, which they call Baraquitãs
with slaves, or with hunting dogs which they raise at

824

824 ETHNOBOTANY--notions about plants in general; ideas about particular plants (e.g., mistletoe); cultural uses of plants; native terms for plants; knowledge of poisonous plants; associated behavior patterns; etc.

See also:

Agriculture	24	Materia medica and pharmacology	278
Textile uses of plant fibers	28	Lumbering and forestry science	313
Native flora	137	Forest products	314
Collecting	222	Arrow poisons	411
Fish poisons	226	Development of scientific botany	815
Food taboos	262		

26: Thevet--247[4] G-3 (155
116, 824

This word [EJ: i.e., Paraoussu-vots] signifi
of the husband, which is the name of a large tree
of palm tree, of which they make their huts, whe

5).1928 Tupinamba

es something else than the first name
, like the Gera-bua, which is a type
ere they spend their days in war time.

825

825 ETHNOZOOLOGY--notions about animals (e.g., mammals, birds, reptiles, fish, crustaceans, insects); ideas about particular animals (e.g., snakes, fireflies); technological and other cultural uses of wild animals and their products; native terms for animals; associated behavior patterns (e.g., avoidance of snakes); etc. See also:

Collecting, hunting, and fishing 22
Animal husbandry 23
Public health and sanitation 744
Remedies for malebite 752
Germ theory of disease 753
Vampires and werewolves 764
Animism 774
Native fauna 136
Proper names of animals 532
Animal divinities 776
Totemism 61, 779
Animal sacrifices 783
Development of scientific zoology 815

821

etting of the sun, phases of the
ne succession of seasons; noti
, constellations, planets, com
l phenomena (e.g., clouds an
nd sleet, winds and whirlwind
lion and aurora); associated b
ling an eclipse); etc. See also
ate. . . . . .
gation . . . . . .
tion to disasters . . . . . .
cal weather control. . . . . .
ing of time . . . . . .

e moon, eclipses, solstices and equino
ons about heavenly bodies (e.g., sun,
ets, meteorites); ideas about meteoro
d fog, frosts and drought, rain and sno
s, storms, thunder and lightning, rain
behavior patterns (e.g., greeting the d
):

132	Cosmology	7
502	Nature spirits and gods	7
731	Omens and astrology	7
789	Development of scientific astronomy	
805	and meteorology	8
	Association of lunation with menstruation	8

26: Thevet--247[2] G-3
116, 266, 825

Also these barbarians threw th
death.

Knowledge of poisonous plants, associat

See also:

Agriculture 24
Textile uses of plant fibers 28
Native flora 137
Collecting 222
Fish poisons 226
Food taboos 262

(1555) 1928 Tupinamba

e parrot feathers on their prisoners, as a sign of

: Thevet--252
16, 224, 825

When they have caught a deer, they ne
ind legs and feet because of the belief t
heir children from overtaking their ene

ever take it to their hut before cutting off the
hat if they did so this would prevent them and
mies when running.

7: Evreux--202-203
116, 411, 825

They use as feathers for their arro
[203] that if the feathers of this bird w
parrot for instance, the eagle feather

(1611-13) 1864 Tupinamba

ows, the feathers of birds of prey. They believed
were associated with those of any other bird, a
s would eat the other feathers.

131 (1555) 1878
25

natives] do not eat either stingrays or tu
er, could make those who eat them slow,
emies and lessening their ability in pursu

rtles because these animals being
causing them to be easily caught
ing them.

3: Thevet--Fol. 937
116, 224, 825

After they have taken a deer or a do
unless they cut their legs and thighs, a
differently, this would deprive them fr

pe, they never take these animals into their huts
and they do not touch them before. If they acted
om the power to out run their enemies.

6: Abbeville--250 (1611) 1614
116, 262, 825

... The old Indians eat the flesh [MC: of t
are reluctant to because they say that if they
will become feeble and lose their strength and

he anteater]; the young people, however
eat an animal which feeds on ants, they
l courage in war.

7: Evreux--307
116, 825

The Tupinamba have a superstit
lizard [AM: salamander] of many
any spring where these lizards liv
of its water. Knowing of this supe
portunity and annoyance which the
place in St. Francis; because I cau
lizards living in the fountain and a
that these lizards throw themselve
women become pregnant from then

(1611-13) 1864 Tupinamba

ion that when they see a certain species of venomous
colors who live in their waters, they consider that
e is dangerous for women and that Giropari drinks
rstition I made use of it to rid myself of the im-
women caused me who washed in the fountain of our
used the rumor to be started that there were these
after that no one approached the spring. They believe
s on women, keep company with them and that the
n and produce little lizards instead of children.

7; Evreux--23-24
116, 301, 825

They prepare feathers for the he
head they make a whig of feathers
birds which they fasten to their hai
put large ara feathers or those of
of a mitre and they tie them behind
lets of different colors, woven with
of tail feathers of ostriches which
painted red and crossed on the bac
through the intermediary of an inte
buttocks. They answered that thei
teach them how to behave in war,
itself strong walks bravely against
escapes throwing stones and earth

(1611-13) 1864 Tupinamba

ead, arms, and waist and for their weapons. For the
from small red, yellow, greenish-blue, or violet
r with some sort of gum. Around their foreheads the
other red, yellow or greenish-blue birds in the form
the head. They put round their arms feather brace-
cotton thread. . . . On the buttocks they have a wheel
are suspended from the neck by two cotton strings
k. They look like plucked ostriches. . . . I asked
rpreter why they wore these ostrich feathers on their
r ancestors had handed that custom down in order to
24] imitating the nature of the ostrich, when knowing
those who pursue it, but knowing itself too weak,
at its enemies, as we must do.

9: Cardim--489-490
116, 825

"The Mermen, or men of the Se
the country are so afraid of them,
& none that seeth them scapeth. S
said, that they had seene this Mon
but their eies are very hollow. Th
a beautiful; [490] these Monsters
s n or eight leagues from the Ba
going to fish, was chased by one,
for to animate the Indian, would ne
hand out of the Canoa, it catcht ho
seene againe, and in the same yee
Port Secure are some seene, whic
their killing is to embrace themsel
it hard to it selfe, that they crush
dead, they give some sighings in s
and if they carrie any they eate on
toes, and privie members, and so
missing."

(1583-1601) 1906 Tupinamba

a, are called in their language Ypupiapra; the men of
that many of them die only with the thought of them,
ome that died already, being demanded the cause,
ster, they properly are like men, of a good stature,
e Female are like women, they have long haire, and
are found in the bars of the fresh Rivers; in Jagoarip
y have many bin found, & in the yeere 82. an Indian
and fleeing in a Canoa told it to his Master. The Maste
eds go see the Monster, & being carelesse with one
d of him, and carried him away, and hee was never
re died an Indian of Franciscus Lorenco Cacyro. In
h have killed some Indians alreadie, the manner of
ves with the person, so strongly, kissing and grasping
it in pieces remaining whole, and when they perceive it
hew of sorrow, and letting them goe they runne away,
ely the eies, the nose, the points of the fingers and
ordinarily they are found on the sands with these things

826

826 ETHNOANATOMY--conception of ideal bodily proportions; ideas about the torso and its parts (e.g., belly, breasts, buttocks, navel, neck, spine), skin and pigmentation, hair (e.g., axial, body, facial, head, pubic), head and its parts (e.g., brain, ears, eyes, lips, mouth, nose, teeth, tongue), limbs (e.g., arms, legs, hands, feet, fingers, toes, nails), blood, veins and arteries, bones, fat and muscles, nerves and sinews, internal organs (e.g., heart, intestines, kidneys, liver, lungs, stomach); interpretations of physical abnormalities (e.g., albinism, clubfoot, cretinism, dwarfism, harelip, hermaphroditism, hunchback); associated behavior patterns; etc. See also:

Adornment	30	Defectives	732
Anthropometric measurements	141	Surgery	752
Bathing and laving	515	Use of hair and nails in sorcery	764
Athletic sports	526	Relation of body and soul	774
Race prejudice	563	Development of scientific anatomy	815
Blood brotherhood	608	Notions about the genitalia	831
Blood vengeance	628	Ideals of erotic beauty	832
Taking of trophies	727	Ideas concerning menstrual blood	841

Tupinamba

of [565] the Tououpinambaultians,
(contrarie to that which some have
sse, doe no where openly company

: Evreux--107-108 (1611-13) 1864 Tupinamba
16, 826

They are afraid of getting thin, which they call angäiuare and they complain to their ellow countrymen saying: "ché angäiuare", "I am thin" and everybody pities them, especially when they travel, when they have to fast and work. On coming back with unken cheeks, everybody cries over them and says: deangaiuare seta "How thin you re, you are only bones."

For this reason the women were afraid to leave their children with the French because of the belief they have that the French are impoverished. . . . [108]

A thin slave who was to be whipped asked that the blows should not be so strong since e was lean and had no fat to protect his bones.

: Soares de Souza--311-312 (1570-87) 1851 Tupinamba
16, 881, 833

No girl sleeps with a man before her first menstruation. When they menstruate for he first time virgins tie a cotton thread around the waist and around the upper arms. Thus everybody knows their condition. When the husband takes their virginity the girl as to break these strings, so that if will be known that she has been made a woman. A girl who loses her virginity, even if it has happened secretly, has to break the strings lest the devil take her away. Parents do not bother about their daughters' virginity and they do not fail to find a husband even if this has happened.

2: Thevet- 170
116, 828, 787

They believe that all their dreams
be victorious or defeated, they belie
their prophets or pagé, who interpr
implicitly.

(1555) 1878 Tupinamba

come true. If they have dreamed that they are to
ve firmly in it.... They declare their dreams to
et them. These interpretations are believed

1: Staden--153
116, 726, 828

"I accompanied them in one of the
they intended to attack, when we we
and down in the camp, telling the m
the young men to set off at daybreak
the food was cooked. Then the chie
were all seated upon the ground in a
their dreams, that is, such dreams
merry with the Tammaraka [ARH: r
attack at dawn."

(1553-54) 1928 Tupinamba

ir expeditions [ARH: of war] and on the night before
re close to the enemy's country, the chief went up
en to note well their dreams that night, and ordering
to hunt for game and catch fish, which was done, and
f summoned the other chiefs to his hut and when they
circle he gave them to eat, after which they all told
as were favourable, and then they danced and made
attles]. They spy out the enemy's huts at night and

10: Cardim--271
116, 526, 828

Sometimes when they have these f
and they continue until one gets tire
each other and they try to tie up thei

easts, two of them will pull each other on the plaza
and another takes his place. Sometimes they seize
r adversary. They do such things to become brave.

15: Anchieta--147
116, 832

The hair of a kind of scolopendra
organs. The Indians put these hairs
excited. After three days these hai
and the sexual organs infected with
with this foulness, but they also def

(Prior to 1560) 1812 Tupinamba

s (scorpion) acts as a stimulant on the sexual
on their penises which swell up and are greatly
rs putrefy. Sometimes the prepuce is perforated
an incurable disease. They not only soil themselves
ile and infect the women with whom they sleep.

8: Soares de Souza--316 (1570-87) 1851 Tupinamba
116, 832

They are not satisfied with their penises as nature made them, but many of them expose theirs to the bites of poisonous animals which causes their penises to swell and they suffer for six months during which time their organs change. Their members become so monstrously big that women can hardly stand them.

2: Thevet--210-211 (1555) 1878 Tupinamba
116, 835, 582

Cousin marries cousin, and an uncle will take a niece without ado or blame, but not the brother the sister. The more a man is esteemed for his prowess and deeds in war, the more women he may have to serve him, the others having less.

7: Evreux--87 (1611-13) 1864 Tupinamba
116, 561, 836. 883

Girls in the third period, between 7 and 15 are called kougnantin, that is to say girls. At that age most of them lose their virginity. . . and they believe that after that age they must not be found with it. They learn then all the duties of a woman: to spin cotton, make hammocks, weave course fabrics, sow, plant, flour and wine making, and cooking. They remain silent when they are in a company with men. Generally they speak very little at that age, when they are not together with other girls.

833

833 SEXUAL INTERCOURSE--sexual initiation (e.g., age and circumstances of first intercourse for each sex, preferred partner); defloration; times and places considered appropriate for coitus; degree of interest and enjoyment ascribed to and manifested by each sex; initiative in copulation; degree of elaboration of preliminary sex play; preferred, variant, and tabooed postures; accompanying behavior (e.g., biting, urination); frequency and duration of coitus; occurrence of female orgasm; artificial means of augmenting sensation; behavior after coitus (e.g., sexual hygiene); psychic difficulties in coitus; impotence and frigidity (e.g., prevalence, explanation, prevention, treatment); etc. See also:

Defloration rites at marriage 585
Regulation of intercourse under polygamy . . . 595
Contraception 842
Sex training of children 864

1: Staden--147
116, 833

"After these
but without any
do their busine

e ceremonies they deliver the girls to those to whom they are betrothed,
y further ceremony. The men and women behave themselves decently a
ess secretly."

828

28 ETHNOPSYCHOLOGY--ideas about impulses or drives; conceptualization of sensation, perception, and emotions; standards of sensory pleasantness and unpleasantness; ideas about conscious and unconscious mental processes; notions about abnormal mental states (e.g., aphasia, catalepsy, coma, delirium, hallucination, hypnosis, hysteria, swoon); interpretations and explanations of neuroses and psychoses; ideas about habits, attitudes, and the learning process; concepts of the self, of human nature, of motivation, of personality, of character; associated cultural behavior; etc. See also:

Data on behavior processes and personality . . . 15
Use of alcohol, narcotics, and stimulants . . . 27
Ideas about sleep and elimination 51
Sex 83
Education 87
Patterned expressions of emotions 201
Gratification and control of hunger 261
Food preferences 262
Manifestations and control of thirst 271
Palliation of labor 461
Esthetic ideals and canons of taste 517
Appreciation of form and perspective 532
Ethics 577
Punishments for abnormal behavior 689
Ideas about blindness, deafmutism, and feeblemindedness 732
Use of anesthetics 752
Psychotherapy 755
Soul concepts 774
Types of religious experience 781
Divination and interpretation of dreams and hallucinations 787
Logic 811
Conception of free will 812
Development of scientific psychology 815
Ideas about form, color, and sound 822

1: Stad
116, 787

" C

Whe
take co
so that
fruit a
year.
in thei
with ca
they en
will sa
their f
victory
they ha
prepar
Tamma
they se
attack,

: Soares de Souza--316 (1570-87) 1851
16, 833, 864

When fathers or mothers notice that their children show signs of
hey get one for them and they teach them how to use her. Even sma
nen, especially those living among the Portuguese.

en--152-153 (1553-54) 1928 Tupinamba
7, 721, 828

Of their plan of campaign when they set out to invade their enemy's country.
n they desire to make war in an enemy's country the chiefs gather together and
ounsel how best to achieve their purpose, all which they make known in the huts,
the men may arm themselves. They name the time of the ripening of a certain
s the date of their departure, for they have not the art to reckon by the day or
They also fix their expeditions by the time of the spawining of a fish called Pratti,
r tongue, and the spawning time they call Pirakaen. Then they equip themselves
anoes and arrows, and lay in stores of dried root-meal called Vy-than. After this
nquire of the Pagy, their wise men, whether they shall return victorious. These
y 'Yes,' but will warn the enquirers to note well their dreams when they dream of
oes. [153] If many dream that they are roasting their enemy's flesh that signifies
. But if it is their own flesh which they see in the pot, that is an evil omen and
d better stay at home. If their dreams are propitious they arm themselves and
e much drink in the huts after which they dance and drink with their idols, the
araka, each one beseeching his idol to assist him in catching an enemy. Then
t out, and when they draw near to the enemy's country, on the night before the
the chiefs once more direct their men to remember their dreams."

Tupinamba

desiring a woman
ll girls expect

12: Magalhães de Gandavo--8
833

"....in their congress, the m
certain modesty."

5: Léry--564-565
116, 833

"Moreover, proceeding to spe
as far as shame and modestie wi
forged) that the men observing n
with their Wives."

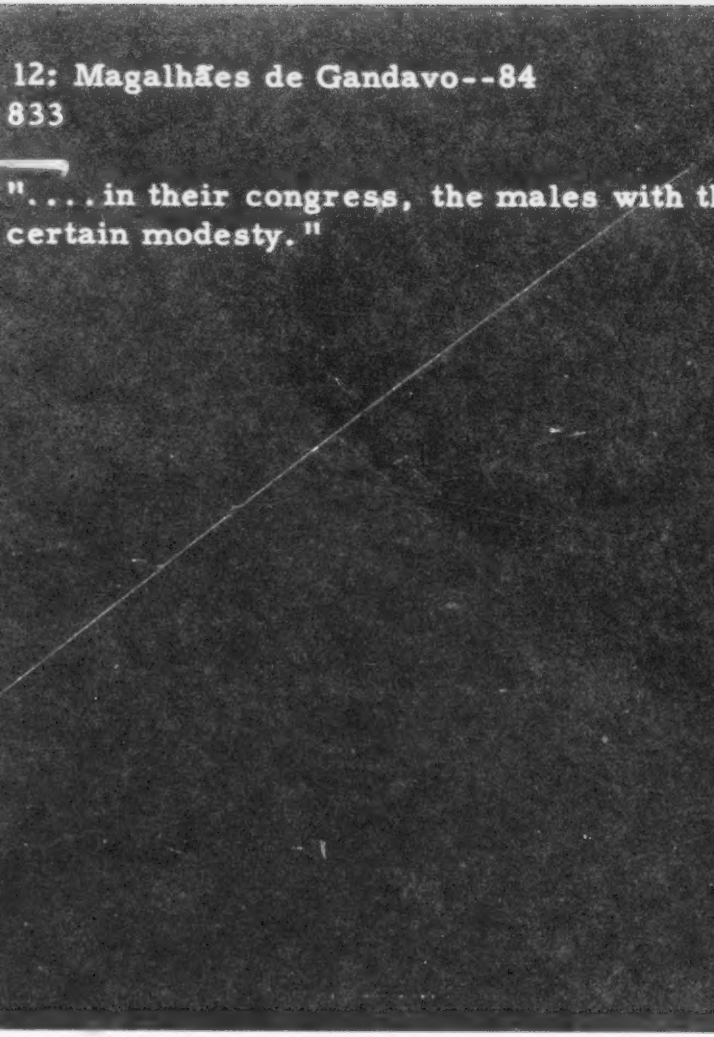
ake of the Marriage of [565] the Tououpinambaultians
ll premit, I affirme (contrarie to that which some ha
aturall shamefastnesse, doe no where openly compar

32

18: Anonymous--439 [2]
116, 582, 835

The nieces [who are] daughters o
only sleep with them, but do so s

f sisters are regarded as actual wives, and they not
ine discrimine.


12: Magalhães de Gandavo--84
833
"....in their congress, the males with t
certain modesty."

he females, they have due reserve and show a

2: Thevet--214
116, 548, 836

Before marriage they prostitute t
little present, and especially to the

(1555) 1878 Tupinamba

heir daughters to the first man who comes with some
Christians.

834

834 GENERAL SEX RESTRICTIONS--sexual modesty and decorum; ideas of proper behavior between the sexes; sex taboos observed on particular occasions (e.g., before or during ceremonies, war, hunting, or special industrial activities); miscellaneous sex restrictions; etc. See also:

Effect of sexual repression on personality 15
Regulation of sex relations between classes, castes, and ethnic groups. 56
Sex behavior and taboos at menstruation and during pregnancy 84
Euphemisms 196
Modesty in dress 291
Modesty about elimination 514
Modesty in bathing 515
Etiquette 576
Deferred consummation 585
Sex regulation under polygamy 595
Avoidance and joking relationships 602
Punishable sex offenses 684
Word taboos. 784
Asceticism 785
Sex taboos during lactation 853
Training of children in modesty 864

2; Thevet--121
116, 273, 834

Cahouin is a b
of maize, white
beverage. They
color as clear wi
capacity of one h
in another vessel
must refrain fro
perfect. Then th

everage made of millet called auaty (maize). There are two varieties
and black, and with most of the maize harvested they make that
boil this millet with other roots, and after boiling it is of the same
ine. . . . After it has been boiled in big jars, made of clay and with the
ogshead (59 gallons), some virgins chew this boiled millet and put it
intended for that purpose. If a married woman is called to help, she
m her husband for a few days, otherwise the beverage would be im-
ey boil it again until it is purged and they drink it a few days later.

20: Heriarte--16 [7] F-2
116, 834

These are a people without honor or
their wives and daughters will submit

delicacy: for whatever small thing is given them,
to whosoever asks them.

16: Anchieta--259
116, 582, 835

Their sister's daughters they d
not regard them as such, because
nieces do not sleep with them; but
that they consider that the nieces
they so desire, as they do also wit
away from others. Taragoaj, a ve
which is in the county of Saõ Vicer
the daughter of his sister, and whe
the younger, and married the othe

o not call temericô ete [AW: true wives] for they do
many Indians who have a number of good looking
the brothers have such authority over their sisters
elong to them as wives and use them ad libitum if
h their sisters, whom they give to some and take
ery important Indian chief of the village of Jaribatiba
nte, had two wives, and one of these was his niece,
en he was baptized, he left his niece, though she was
r woman.

16: Anchieta--259-260
116, 582, 835, 842

They respect the daughters of their bro
regard them as such; and thus neque forn
cause they hold that real kinship comes t
that the mothers are only bags in which t
offspring of female captives are always f
tribe; and the children of the women of th
are regarded as slaves and sold, and at t
their own grandchildren, the children of
copulate with the daughters of their siste
tion nor a universal custom to take them
for this reason their fathers marry them
agree, since they are able to dispose of t
niece, nor even with more remote grades
sidered highly improper.

others and therefore call them 'daughters' and
nicarie (they do not fornicate) with them, be-
hrough the fathers, who are the agents; and
he children grow [260], and for that reason th
ree and regarded as the other members of the
he tribe, if they have been begotten by captive
times killed and eaten, even though they may
their daughters, and therefore they likewise
rs, but it is not, as has been said, an obliga-
as legitimate wives more than the others. An
to their maternal uncles, if all the parties
them, but this cannot be done with a fraternal
s on the paternal side, because this is con-

836 PREMARITAL SEX REL
for the unmarried; varia
basis of the standard (e.
premarital liaisons; deg
assignations; permanenc
behavior of lovers; incid
evidence as to infertility
Fertility, contraception, abortio
infanticide, and illegitimacy .
Trial marriage . . . . . .
Courtship and behavior during be

36

ATIONS--presence or absence of a standard of chastity
tions in the standard (e.g., by sex, by class status);
g., material or ethical considerations); prevalence of
ree of social approval or disapproval; seduction;
y and exclusiveness of premarital unions; reciprocal
ence of rivalry and jealousy; termination of liaisons;
of premarital unions; etc. See also:

n, ... 84
. 583
rothal . . . 584
Idealization of chastity. 831
Sex training. 864
Adolescent activities. 883

835 KINSHIP REGULATION C
tives, bilateral and unili
cest taboos (e.g., cerem
(e.g., incidence, circum
ment of offspring); privil
between cross-cousins, b
Exogamous rules. . . . . .
Regulation of marriage . . . . .
Levirate and sororate marriages .

35

OF SEX--incest taboos (e.g., between primary rela-
near extensions); patterned exceptions to primary in-
onial and dynastic incest); violations of incest taboos
stances, notions of physical and social results, treat-
eged and tolerated sex relations between kinsmen (e.g.,
etween siblings-in-law); etc. See also:

. . . . . 61 Patterned behavior between kinsmen 602
. . . . . 582 Punishments for incest 684
. 587

7: Evreux--56
836

Prisoners have other privileges. T
even the daughters of their masters,
they retire to small cabins in the woo
order to prevent being slightly blame
girls of good birth. But even this mo
laughter than dishonor.

(1611-13) 1864 Tupinamba

They can court unattached girls without any danger,
provided they are willing to be true. . . . However
ds where the girls meet them at a set time in
d for having intercourse with slaves, for they are
ral reprobation is so light, that it provokes more

2: Thevet--212
116, 837

When a woman is married she c
surprised committing adultery, he
horror of this crime. As to the ma
him, they provoke the hostility of a
separation. If they do not kill the
her for adultery, this being permis
and for certain other reasons. Mo
and never in the daytime.

cannot indulge in extra marital adventures. If she is
r husband will surely kill her, for they have a great
an, they do not do him any harm, for if they touch
ll the latter's friends and cause a constant war and
woman, at least, they do not hesitate to repudiate
ssible; also for sterility and incapacity to procreate,
reover the men always sleep at night with their wives

7: Evreux--14
116, 608, 574, 836

The Frenchmen were scattered ar
to the custom of the country, which
or compères, to whom goods are giv
perage" is very intimate, since they
you live with them, they go hunting a
their daughters to their compères".
was followed by the name of the Fre
Frenchman. Thus by saying Mary s

round the villages so that they might live according
is that one should have chetouasaps, that is hosts
ven instead of money. The hospitality or "com-
regard you actually as their children; as long as
and fishing for you, moreover, they used to give
These girls were then called Mary and this name
nchman in order to show the relationship with a
o and so, they referred to the concubine of a man.

8: Soares de Souza--315
116, 836

The old women discarded by men
and teach them what they do not kno

(1570-87) 1851 Tupinamba

win young boys' love with entreaties and presents
w and they do not leave them day or night.

9: Cardim--420 [3]
116, 582, 836

"No yong man did use to marrie befo
till he tooke and slew him, holding fi
the woman in like sort did not marri
the which they made her great feasts
made great drinkings. And the feast
a net cleane washt; and after they we
cut upon a post or stake, then they s
therefore they were borne without th

(1583-1601) 1906 Tupinamba

ore he had taken an enemie, and he continued a virgi
irst his feasts for the space of two or three yeares,
e nor know man, till she had her tearmes, after
: at the time of the deliverie of the woman they
t being ended, the marriage remained perfect giving
ere laid, the father tooke a wedge of stone and did
ay hee did cut the tailes from the grandchildren, and
em."

Thevet--215 (1555) 1878
6, 836, 586

Girls are rarely virgins when they marry, but on
ip, because their husbands watch them jealously.
sband if she is mistreated, which often happens.
e more favored than the others, who is closer to
work as much as the others. All the children beg
ate. The principal author of generation is the fat
ason they kill the male children of their enemies
ch children are potential producers of enemies.

ce married they dare not make a
True, a woman can leave her
Having many wives, there is always
the husband and who is not obliged
gotten by such marriages are legiti-
her and not the mother. For this
when they are prisoners, because

5: Léry--563 [2] (155
116, 836

"This surely is true, that they are not
married women: nay, they easily pros
readie said) I have seene very many in
preters, who yet were not reprochfully

57-1558) 1906 Tupinamba

very carefull of preserving the chastitie of un-
titute them to any man. So that (as I have al-
divers Villages deflowred by the Neustrian Inter-
disgraced for the same."

6: Abbeville--74-74v
116, 836

[MC: Questions put to the Capucin fathers
...But it surprises me very much that
women. Are you forbidden by Heaven? A
Are you not mortal like us? Why is it you
who have traded with us 40 years or more
our daughters: that which we have esteeme
have children.

And from this fact it is true that until th
very great favor: But seeing that [74v] the
liberty as those who preceded them, they
great displeasure for their daughters, som
to retire into the woods since the French w
called them) no longer wished to see them.

by the chief of Maragnan]:
you other Pay [MC: French] do not want any
re you born of father and mother? What then!
do not take women as well as the other French
? But yet you prevent them now from using
d a great honor and a great joy, to be able to

ne present they have considered this to be a
French of our company, did not give so much
esteemed it to be a dislike for them, and a
ne of whom like all desperate people, wished
who had been their good companions (so they

837

837 EXTRAMARITAL SEX RELATIONS--presence or absence of an ideal of marital fidelity; cultural definition of adultery (e.g., applying to both spouses, to wife only); allegations of promiscuity; incidence of adultery for both sexes; prevention (e.g., cloistering of women, chastity belts); initiation and conduct of adulterous liaisons; cicisbeism; keeping of mistresses; culturally sanctioned extramarital relations (e.g., wife lending, sexual hospitality); etc. See also:

Prostitution 548
Concubinage 595
Punishment of adultery 684
Ceremonial license 786
Privileged sex relationships 835
Illegitimacy 848

taden--155 (1553-54) 1928 Tupinamb
727, 837

When a captive of war is taken home he is given a woman who takes care of him a
n whom he has sexual intercourse. [a summary]

Léry--563 (1557-1558) 1906
837

They so hate adulterous women, that it lyeth in the
ltresse, or at the least, to put her away with grea

e Husbands power either to kill the
t ignominie and reproach."

7: Evreux--48-56
116, 567, 684, 837

to be devoured by the birds...if by
dragged by their feet across the bus
They have a great many privilege
Tupinamba, without running away; c
parents because of the gentleness w
They are never shouted at or moles
with many things in them that are no
sympathy for them and when they se
cry. If they complain of the French
If they run away from the French, t
visit them there and the girls go to
going on, advising them as to what
capture them even with twenty men.
their countrymen....

[AM: Father Yves d'Evreux had
if he should become a Christian he
not care whether he was eaten or no
"but, I should be sorry to die in my
dances and drinking, and not to be a

chance they are found dead in their beds, they are
h and their skulls are smashed. . . .
s which induce them to stay willingly with the
onsidering their master or their mistress as actual
ith which they are treated when doing their duty.
ted in any way, they are never beaten. They bear
ot [55] against the custom. They feel a great
e that the French are rough with them, they would
they believe them and give credit to their sayings.
hey hide them, they feed them in the woods, they
sleep with them, telling them everything that is
hey have to do. Therefore, it is very difficult to
They never act that way with slaves belonging to

a captive whom he reminded one day of the fact that
would not be eaten. The Indian answered: that he did
t, because when you are dead you do not feel it]
bed and not as an important person in the middle of
ble to take revenge before dying on those who are to

different ways, either painted or in feathers
obtain because they are fairly expensive.

With the children of the house they behave
live very freely in captivity.

when they can get them, being difficult to

as if they were brothers. In short, they

8: Soares de Souza--316
116, 837

The males are not jealous and
they do not kill him for that, and

l even if they find some other man with their wive
at most they thrash the women.

16: Anchieta--257
116, 837, 848

Agoaçã, which is a name comm
bine', and is bestowed upon a ma
only once; and in this relationshi
everyone does it), and for this re
create a child in such a way they
mandaró a guerra, which is to sa
they express themselves when be

(circa 1570) 1846 Tupinamb

non to both men and women, means 'lover' or 'concu-
n or woman even if they have had sexual intercourse
p sexual intercourse is indulged in secretly (though
ason they call the act mandaró (furtum). If they pro-
call him 'child of my lover (or of my mistress)', or
y furtum meum. And this they take to be bad, and so
ing examined before baptism.

7: Evreux--48-56
116, 567, 684, 837

The war prisoners cannot have sexu
penalty is being shot with arrows on th
thrashed and sent back to her parents,
as when among us a lady has an affair
Girls are not despised for being pr
but as soon as they have [49] accepted
being insultingly called patakere [AM:
husbands who may kill, thrash, or rep
[AM: Yves d'Evreux tells the story
slave, who more or less forced her.
her parents and wanted to kill the slav
was very reluctant to whip her as he w
[52] Slaves, men or women, cannot m
and woman have to stay together and t
The Tupinamba, as a rule, marry the
sisters to the young prisoners, in ord
the kitchen. . . . [53]
The slave girls who remain unmarr
to such and such a man; but the maste

ual intercourse with their master's wife. The
ne spot. The woman culprit was either killed or
This was considered a great shame, as great
with a valet.
omiscuous, as long as they remain unmarried,
a husband , if they yield to somebody else,besides
prostitutes] they are at the mercy of their
oudiate them.
of the wife of a chief who had intercourse with a
She was surprised by her husband who took her to
e.[50] Later on her husband took her back and
vas ordered to do by the French. Summarized]
narry without their master's consent. The man
he children of such a union belong to the master.
women slaves and give their own daughters or
er to increase their household and take care of

ied do as they please unless their masters object
r cannot prevent them.... since they may tell him

8: Soares de Souza--316
116, 837

Women who love their husbands
with whom they rejoice and they ta
request them to sleep with their hu

(1570-87) 1851 Tupinamba

in order to make them happy get them young girls
ke them to their husbands' hammocks and they
sbands, and they bribe them to do this.

7: Evreux--48-56
116, 567, 684, 837

very clearly: "Why don't you take us
Slaves must bring their fish and ga
mistress' feet. He or she after havi
eat.

They cannot do anything on behalf
master, otherwise the goods could be
to the slaves.

They are not allowed to leave the h
infraction is punished by death. They
Tupinamba it is a matter of indifferen
the palm walls.

They must not attempt to run away
them: they have to be eaten. They th
community, and therefore when a fug
[54] go to meet him shouting to those
we want to eat him." They strike the
in a certain tone: "We shall eat him,

If they die a natural death and are
is to say, killed in public and eaten,
to the woods, where their skulls are

as wives since you don't want anybody to love us."
me and deposit everything at their master's or
ng selected what they want, give them the rest to

of someone else without a previous word from their
retaken as something which belonged legitimately

ut through the walls made of pindo or palm branches,
y have to pass through the door, though for the
nce whether they pass through the door or through

, otherwise if they are retaken it is the end of
hen no longer belong to the master, but to the
itive is taken back to the village, the old women
who bring him back: "He is ours, give him to us,
eir mouths with their hands and shout to each other
we shall eat him. He is ours."...
thus deprived of the honor of dying in battle, that
just before they breathe their last, they are dragged
smashed and their brains spilled. The body is left

7: Evreux--48-56
116, 567, 684, 837

eat me. Whenever I remember that
country and that my father was fear
to him when he went to a carbet (me
being painted and no feathers attach
important people [grands] of my cou
pecially when [56] I remember that
country. I was taken to Comma and
me dearly and I regret being alive.
dopted as a son by his master and n
referred to them with great affectio
planning to do the same with him ju
the trouble to visit him at our place

Prisoners have other privileges.
even the daughters of their masters
they retire to small cabins in the w
order to prevent being slightly blam
girls of good birth. But even this
laughter than dishonor.

Prisoners go freely to drinking

t I am the son of an important man [grand] in my
ed and that everybody gathered around him to listen
eeting in a hut). Now I see myself a slave without
ed to my head, my arms, around my wrists, as the
untry are decorated, then I want to be dead, es-
I was captured as a child with my mother in my
d there I saw my mother killed and eaten. She loved
"...After his mother's death the boy had been a-
nistress and he used to call them parents. He always
n though they had eaten his mother and had been
st before we arrived on the island. His masters took
, though they lived more than fifty miles away.
They can court unattached girls without any danger
, provided they are willing to be true....However
oods where the girls meet them at a set time in
ned for having intercourse with slaves, for they are
noral reprobation is so light, that it provokes more

parties and public dances, dressing in a thousand

16: Anchieta--256-257
116, 684, 837

I never saw nor heard of a husband kil
may thrash the adulterer if they can, a
done. It is different if the betrayed hu
or courageous brothers of whom he ma
great chief of Rio de Janeiro, naturall
French, ordered that one of his twenty
tied to a post and have her stomach cu
was his own nephew, stayed away for a
probability to have been a lesson taken
out such deaths, because no Brazilian
The same, or worse, they do with gre
sider these to be legitimate wives for
diba, big chief of Pirantininga, who st
[257]; and another Indian of the village
club because she went around with othe

ling one of his wives for adultery; at the most t
nd he does not complain for he knows what he h
sband is a great chief, or if his wife has no fath
y be afraid: thus, I was told that Ambirem, a
y cruel and blood-thirsty, and a great friend of
wives, who had committed adultery, should be
t out with a butcher-knife; and the adulterer, w
while in fear of death. But this appears in all
from the French, who are accustomed to deali
Indian would normally inflict such a punishment
at ease to their concubines, for they do not con-
fear of quarrels arising, as happened with Tam
abbed one of his concubines, a slave taken in wa
of Marranhaya knocked his concubine down wit
er men, or at least because he thought she did s

26: Thevet--251 G-3
116, 589, 721, 838, 867

do the sailors, of these methods, I was to
of youth, to animate it to walk heartily to
such an honor after they will be deceased

ld that it was done in order to raise the hea
war against their enemies with the hope of

8: Soares de Souza--316
116, 838

They are addicted to sodomy and do
the male regards himself as virile and
in the bush there are such men who ke
want them, like prostitutes.

(1570-87) 1851 Tupinamba

not consider it a shame. The one who acts as
they boast of such bestiality. In their villages
ep shop [AM: offer themselves] to all those who

8: Soares de Souza--344
116, 838

The Tupina are very addicted to homo
are active boast about it and they ment

(1570-87) 1851 Tupinamba

osexuality, more than the Tupinamba. Those wh
ion this when they recite their praises.

eir husbands.

Tupinamba

12: Magalhães de Gandavo--89-90
116, 838, 588

"There are some Indian women wh
merce with men in any manner, nor
(93) They give up all the duties of w
if they were not women. They wear
go to war with bows and arrows and
a woman to serve her, to whom she
speak with each other as man and wi

"93. It may have been that Orellan
of these women, either fighting in th
themselves to be noticed. Having in
not hesitate to give the same name t
and to call the river the 'River of th

(1576) 1922 Tupinamba

no determine to remain chaste: these have no com-
would they consent to it even if refusal meant death
omen and imitate men, and follow men's pursuits as
the hair cut in the same way as the [90] men, and
pursue game, always in company with men; each has
says she is married, and they treat each other and
fe."

na during his descent of the Amazon encountered son
e ranks with the men, or in sufficient number by
mind the stories of the Amazons of antiquity, he did
o the native Brazilian women whom he encountered,
e Amazons.'"

26: Thevet--251 G-3
116, 589, 721, 838, 867

I shall tell you about a woman, wh
who never wanted to remarry, bec
relatives made any effort to avenge
arrow and went out to war with the
darling children avenge the death o
other vengeance. It is possible bec
one thing is sure, I am strong, and
band! " And because this woman di
prisoners, among others one of the
to Seigneur de Villegagnon, was the
was left to the tribes and be killed
feminine acts, and taking on mascu
hair long as was the custom, adorn
and other things the men do. You v
strings of bones, arms and legs of
participated in the usual activities
caouyn, jumped and danced joyously
spent the entire day drinking withou
and his relatives. And having info

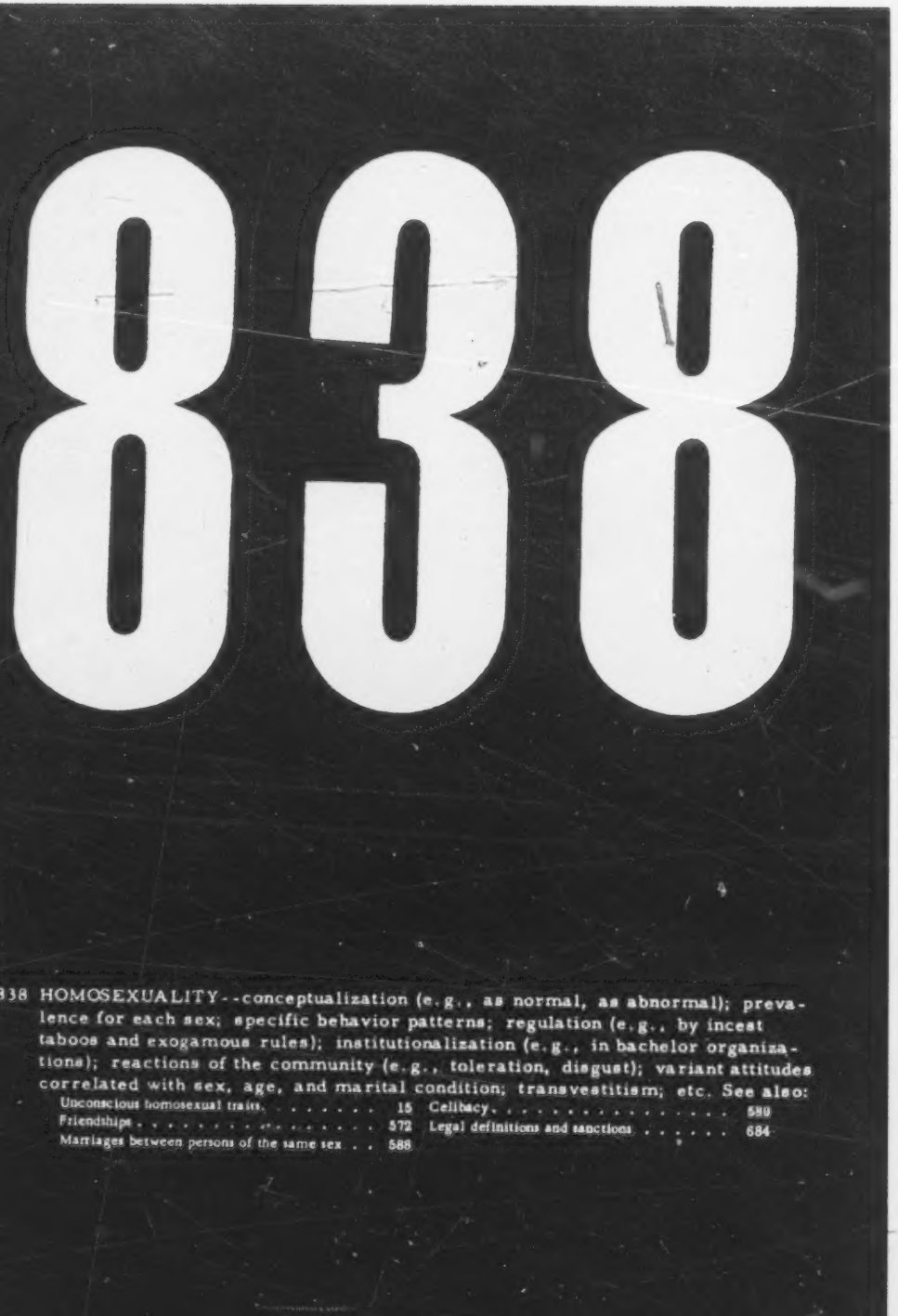
ose husband had been seized and eaten by the enemy,
ause she said that none of her deceased husband's
his death. For this reason she took the bow and
men; she took her children and said: "Kill, my
your late father, since none of the others made any
ause of the fact that I am not young and pretty. But
brave to avenge the death of your father, my hus-
d so much--she took several of her enemies as
most beautiful girls in the country, who, according
daughter of a Portuguese captain and a savage, and
like the others who were sent there. Putting away all
linity and virility, the widow no longer wore her
ed herself with feathers, a wooden sword in her hand,
would see hanging from the neck of this woman severa
her enemies, tambourines made in their style. She
customary of the savages--having well feasted, drunk
all around the huts there where the older ones
t eating, being served by the widows of the defunct
rmed myself by being at such rituals, as willingly

Heriarte--19 [3] F-2 (1662) 1874
837, 684

wife is adulterous against their wishes, they ar
es.

Tupinamba

e able to sell her in exchange for



838 HOMOSEXUALITY--conceptualization (e.g., as normal, as abnormal); prevalence for each sex; specific behavior patterns; regulation (e.g., by incest taboos and exogamous rules); institutionalization (e.g., in bachelor organizations); reactions of the community (e.g., toleration, disgust); variant attitudes correlated with sex, age, and marital condition; transvestitism; etc. See also:

Unconscious homosexual traits 15
Friendships 572
Marriages between persons of the same sex . . 588
Celibacy 589
Legal definitions and sanctions 684

5: Léry--563 [3]
116, 838

"I have observed
to lust: and I would
halfe. But that I ma
often in their brawli
unto another, where
raigneth among them

(1557-1558) 1906 Tupinamba

that the younger sort both men and women are not very much given
our Countrey people could moderate themselves aswell in this be-
y attribute no more unto them then is meete, I remember, that
ng they used to object this reproach Tyvire, that is, Buggerers, one
by we may conjecture, that that hainous and abhominable wickedness
."

3: Thevet--Fol. 946 v. -947
116, 841, 881

The first menstruation is called
pret as fall or arrival, for the girl
before it arrives. They cut their h
burn their hair if they cannot shave
stone... and they cut their skin with
making a slanting cross along the b
to the strength or the rebellious na
If it were not for shame, they woul
thumbs, twist their fingers, showin
prising since the instrument does n
rub them with ashes of a wild gourd
powder, and so these marks may n
and body a cotton thread and they s
their own teeth will be stronger to
that if they were not slashed, their
would be misshapen. Then they lie
that nobody can see them and durin
Three days later they can step on t
have to satisfy nature, they are ca

in their language quioudu-ar, which we can inter-
s are fearful when that period arrives, more so than
air with a fish tooth as close as possible or (they
it otherwise). They are made to stand on a wet
an animal tooth from the shoulders to the buttocks,
ack, with slashes, more or less numerous according
ure of the girl, until the blood oozes everywhere.
d scream, but they clench their teeth, clasp their
g thus the pain which they feel. This is not sur-
ot cut well and gives quite a bit of pain. Then they
, which is hardly less corrosive than saltpeter or
ever be effaced. Then they tie around their arms
uspend capivara teeth around their necks, so that
chew the materials for their beer. They also say
stomachs would be spoiled and that their children
for three days in their hammocks so well wrapped
g this time they have to refrain from food and drink.
he wet stone where they have been tortured. If they
ried by their mother, an aunt or a grandmother,

841

841 MENSTRUATION--theory of menstruation and the menstrual cycle (e.g., association with lunation); beliefs about menstrual blood; associated practices (e.g., medicinal and magical uses of menstrual blood, avoidance of contact, methods of stanching and disposal); behavior and treatment of women during menses (e.g., isolation, imposition of food and sex taboos, purificatory rite adjustments in behavior of spouse and parents; recognized symptoms of menstruation; explanation and treatment of irregular, excessive, or prolong menses; etc. See also:

Physiological characteristics of menstruation . . 147
Menstrual lodges 343
Notions of the uncleanness of women 582
Medical therapy 757
Purification 783
Ideas about blood 826
First menstruation 881
Menopause 886

: Soares de Souza--320 (1570-
6, 515, 841

Menstruating women clean themselves with
nd which they carry when leaving their houses
elves in front of people and to eat lice when th
ouse they give it to the one on whose head it w
ot to eat it but in revenge for the bites.

37) 1851 Tupinamba

a stick which they always have with them
. They are not ashamed to clean them-
ey delouse each other. When they find a
as and he crushes it between his teeth,

5: Léry--563 [4]
116, 462, 843

"The women great with childe, abst
the other accustomed duties. And s
for the men (save that sometimes i
Trees to make Gardens) spend the t
Clubs, Bowes, Arrowes, and other

(1557-1558) 1906 Tupinamba

taine only from the greater burthens, and performe
surely the women much exceed the men in labour,
n the Morning, never at noone, they place certaine
time in warfare, hunting, fishing, making of woodden
things of that kinde."

2: Thevet--213
116, 843

Pregnant women do not carry hea
for fear of injury.

vy burdens and are careful not to strain themselve

Thevet--Fol. 946 v. -947 (1555) 1575
, 841, 881

o takes them out, carrying a brand and some cotton
ings [AM: which they call maé] enter their bodies th
t back to bed again and only given flour, boiled tuber
ey remain thus for a month until they menstruate fo
cond menstruation, which they call pororoipok, [AM
ise] they cut their chests, their stomachs, as well a
ttocks, which are slashed like the back and the stom
et is not so strict, but they do not speak with others
they used to. They sit silent in their beds picking c
gin to go back to the fields after having been smeare
en every time they have their menstruation, which l
ean themselves with a smooth white stick three feet l
any food or beverage, and the married women do n
ying in their language aikoaip 'I am ill, please don't

on a potsherd, lest some bad
rough their vulvas. They are
s without salt, meat and water.
r the second time. After the
; that is to say make another
s the back, without sparing their
ach. The following month their
and they do not go to the fields
otton. The third month they
d with a black paint [AM: genipa].
asts for three or four days, they
ong. They refrain from touch-
ot sleep with their husbands,
get near me."

5: Léry--565 (1557-15
116, 841

"This is especially worth the noting, that
lived in those Countries, we never saw any
divert that Fluxe by some meanes unknowne
olde, whose sides were cut by their Mother
with a very sharpe tuske of a certaine beast
Teeth through extremitie of paine, bleed ve
their monthly Fluxe by this remedie."

for the space of an whole yeere, while we
woman having the flowres. I thinke that the
to us. For I saw Maidens of twelve yeeres
s, from the arme-hole downe to the knee,
. And the young Girles gnashing with their
ry much: I conjecture that they prevented

842

842 CONCEPTION--theory of impregnation and paternity; fertility and sterility (e.g., incidence, conceptualization); desire for children and preferences as to sex; methods of inducing conception and of counteracting barrenness and sterility; treatment of barren women and sterile men; methods of influencing conception (e.g., determining sex, preventing twins, inducing healthy offspring); prevention of conception (e.g., continence, coitus interruptus, contraceptive devices); attitudes toward birth control; etc. *See also:*

Sex behavior 83
Population policy 168
Sterilization of defectives 732
Notions of reincarnation 776
Ideas about heredity 827

o: Anchieta--259-260 (circa 1570) 1846 Tupinamba
6, 582, 835, 842

They respect the daughters of their brothers and therefore call them 'daughters' and egard them as such; and thus neque fornicarie (they do not fornicate) with them, be- ause they hold that real kinship comes through the fathers, who are the agents; and hat the mothers are only bags in which the children grow [260], and for that reason the ffspring of female captives are always free and regarded as the other members of the ribe; and the children of the women of the tribe, if they have been begotten by captives, re regarded as slaves and sold, and at times killed and eaten, even though they may be heir own grandchildren, the children of their daughters, and therefore they likewise opulate with the daughters of their sisters, but it is not, as has been said, an obliga- on nor a universal custom to take them as legitimate wives more than the others. And or this reason their fathers marry them to their maternal uncles, if all the parties gree, since they are able to dispose of them, but this cannot be done with a fraternal iece, nor even with more remote grades on the paternal side, because this is con- idered highly improper.

TN 601 171 The reader will find other indications concerning the assimilation of the brother of the father to a classificatory father in Soares de Souza (4).

4. "Roteiro do Brasil," Revista do Instituto, etc., Vol. XIV, 1851, p. 316-317.

TN 601 582 171 The old authors often describe the marriage of cross-cousins among the Tupi, as well as that of uncle with niece. Here again we shall first refer to Anchieta:

"They do not call daughters of sisters temerico etê, nor are they considered as such; because many Indians, since they have several nieces—and very attractive women they are—do not make use of them; but since brothers have so much power over sisters, they consider that [81] nieces belong to them (the brothers), so that they may consider them as wives and use them ad libitum if they so desire, just as they give their sisters themselves to some men and take them away from others. Taragoaj, a very important Indian of the village of Jaribiatiba, which is in the area of São Vicente, had two wives, and one of them was his niece, daughter of his sister..." (1)

1. Loc. cit., p. 259.

Farther on, the two types of marriage are seen as symmetrical institutions: "...porque os pais lhes dão as filas e os irmãos as irmas." Staden also alludes to the marriage of cousins: "They also offer as a gift their daughters and their sisters." (2) The same type of thing is

2. Hans Staden. The true history of his captivity (ed. Malcolm Letts). London, Vol. II, Ch. 18, p. 146.

TN [842] found in Soares de Souza, Claude d'Abbeville and many others. With a sharp sociological sense, Anchieta discovers a connection between the marriage with the sister's daughter and the recognition of the man as alone responsible for conception. One remembers that this theory is also shared by the Nambikwara:

"Since they respect the daughters of brothers, they call them daughters, and consider them as such; and thus they consider them inviolate because they have a true relationship, coming from the [842] father, who is the agent; and the mothers are nothing more than

rauss--53 E-5 (1938-1939)1948 SP17 Nambicuara SP17
Tupinamba SD9

es with respect to the fathers, receptacles in which children
ited, and for this reason the sons of fathers, if they are born
or captives taken from another tribe, are always free and
eemed as the others; and the sons of women, if these sons
ten by captives, are considered slaves and are sold, and
s they kill and eat them, even though they may be their
lchildren, sons of their daughters, and for this reason also
he daughters of sisters with no prejudice at intercourse, but
o obligation or universal custom to consider them as true
ore than the others, as has been stated above. And for this
fathers marry them now to their uncles, brothers of the
if the parties are agreeable, by virtue of the power which
to deal with them as they wish, something which until
done with nephews, sons of brothers, nor even in other re-
s which are more distant and which come through the line
ners, because among the Indians this is considered very
(3)

3. Loc. cit., p. 259-260.

ut doubt the marriage of cross-cousins is widespread
the whole of South America. (4) But among the Tupi it

4. Thus Breton, concerning the Caraib of the Antilles says: "First cousins whom we call sons of the brothers of the father are called brothers, and these brothers of the father are also called fathers; and the children of these brothers do not contract alliances together, but rather with the children of the sisters of their fathers." (Dictionnaire Caraïbe-François, Auxerre, 1665, p. 11.)

avuncular marriage which held the attention of the first
Thus, Léry notes: "As for the uncle, he takes his niece"
; and Thevet: "From the time they are born, the maternal
s them and retains them for future wives." (5) Magalhães

5. Léry, loc. cit. II, Ch. XVII, p. 85;
Thevet, Cosmogonie universelle, p. 932.

o expresses himself inexactly, without doubt, but [82] in

843

843 PREGNANCY--theory of pregnancy; determination of pregnancy (e.g., from cessation of menses, darkening of areola, abdominal protuberance, fetal movements); forecasting time of delivery; predicting sex, etc.; treatment and behavior of the pregnant woman (e.g., relief from work, dealing with nausea and giddiness, gratification of food cravings, observation of food and sex taboos, regimen, isolation); associated rites and ceremonies; sympathetic behavior of husband; ideas about embryonic development; practices intended to facilitate delivery and insure healthy offspring; differences in treatment of first and subsequent pregnancies; miscarriages (e.g., disposal of fetus, associated beliefs and practices); etc. See also:

Maternity benefits . . . . . 745 Abortion 847

844

844 CHILDBIRTH--ideas about childbirth; attitude of the community; importance of first and subsequent births; preparations for delivery; place of birth; witnesses, assistants, and excluded persons; role of midwives and obstetricians; onset and duration of labor; facilitation of delivery (e.g., pressure, massage); posture in childbirth; receiving the baby; severing and tying the umbilical cord; expulsion of placenta; disposal of exuviae; immediate care of mother and child; cleansing, bandaging, and medication of mother; adjustments to postnatal hemorrhage; treatment of baby (e.g., initiation of respiration, cleansing, swaddling); etc. See also:

Birth statistics	163	Hospitals	743
Infant and maternal mortality	165	Medical personnel	759
Birth registration	217	Special mortuary rites	766
Birthdays	827	Omens, divination, and astrology	787

1: Staden--145
116, 844

"There are no speci
person, whether man o
on the fourth day after

: Léry--564
16, 846, 853

(1557-1558) 1906

Tupinamba

"Their nourishment, [i.e., infants] beside the Mothers Milke, is chewed Meale, a
very most tender kinde of meate. The woman lately delivered lieth downe two daie
nly, or three daies at the most. Afterward putting the little childe in a Cotton Scarf
hee either goeth to the Garden, or to dispatch her other businesse."

(1553-54) 1928 Tupinamba

al midwives among them. When a woman is in labour the nearest
r woman, runs to help her. I have seen the women going about
birth."

7: Evreux--88-89
116, 844, 846

Pregnant women are called pouroua-
not stop working until the time of chi
at that time the pregnant woman is n
rounded by the neighborhood women
the movement of the foetus, with the
about to give birth." The rumor goe
give birth saying these words and ad
ymen-boúïrare, such and such is in
If the childbirth is difficult, he press
child is born, he lays down, to obser
the village women come to see him a
gone through at making this child. H
not leave his bed.

2: Thevet--213
116, 844

Pregnant women do not carry hea
for fear of injury. When a woman ha
river, and then to the mother, who r
father cuts the navel with his teeth,
woman in childbirth with care, as th
mother's milk, but a few days after
or fruit. As soon as a male child is
as a symbol of war and revenge agai

(1555) 1878 Tupinamba

vy burdens and are careful not to strain themselves
as given birth to a child, other women take it to the
emains in bed for only twenty-four hours. The
which I have often seen. Generally they treat a
ey do here. Food for the babies consists of their
birth they give them heavier food like chewed flour
born his father puts in his hand a bow and arrows
nst enemies.

3; Thevet--Fol. 915v.
116, 846, 852

warrant mention. If the husband is
mother's brother or the nearest mal
takes it and chops it into small piece
that the child will become the head o
In the meantime the woman gets up
of the house and clasps them firmly
This done, they return to the field a
their children feeble and shy and the
abilities in the necessary activities,
observe more numerous and longer

absent, these ceremonies are performed by the
le relative. When the navel has fallen, the husband
es which he ties to all the wallposts of the hut so
of a great family and will have a house and household
and goes to rub her stomach against the big posts
so that she will not have a hanging stomach or folds,
fter a month.... Those who neglect these rites, mak
emselves suffer from stomach aches and lose their
such as going to war, hunting, fishing.... Women
restrictions than men.

5: Léry--563-564 (1557-1558) 19
116, 844

"As touching the travell of women; I and another lage, about midnight heard a great out-cry of a w surprized by the cruell beast Jan-ouare, we aros woman in travell, to whom the Husband performe the Infant in his armes, cut the navell string asu the Nose (for they esteeme the beautie of childre the new borne Infant is presently washed, and pa and red: then, not being wrapped in swadling-clo ing [564] bedde. But if it bee a Male childe, the Sword, a small Bow and little Arrowes, presently bedde with the childe, and kissing the little Babe My Sonne, when thou art come to mans estate, b enemies. As touching the giving of names, I re was named by the Father Orapacen, which word the word is compounded of Orapat, which is a Bo The same manner also is observed in others."

Frenchman lodging in a certaine Vil-
voman, and supposing she had beene
se, and ran unto her, and found the
ed the office of a Midwife: he receiving
nder with his teeth, but pressed downe
n to consist in the flatnesse of the Nose)
inted by the Father with colours blacke
outs at all, it is put into a Cotton hang-
Father will give him a little woodden
y after his birth, and lay them in the
will speake unto him in these words.
e valiant, to take revenge of thine
member that hee of whom I now spoke,
signifieth a Bow and Bow-strings: for
w, and Cen which signifieth a stringe.

7: Evreux--77-78
116, 561, 844, 853

The first age grade for legitimate m
child out of its mother's stomach. As
or in a pot full of water. He is placed
without any garment on the body or on
milk and corn grains roasted on coal a
a mush with her saliva. [78] The mothe
that is to say from mouth to mouth. It
knowledge and natural inclination, you
do on their mother's arms, looking at
The child stretches its hand toward its
little hand and it brings it to his mouth
ground and turning his head touches wi
understand that he does not want any m
the child's appetite never making the c
ask by gesture for his mother's breast
see their mothers and they remain whe
work in the fields in the forest they lea
though the sun may shine upon its head

(1611-13) 1864 Tupinamba

ale children is called peitan, that is to say,
soon as it is born the child is washed in a brook
in a little hammock, his limbs are perfectly free
the head. He has to be content with his mother's
nd chewed by the mother who reduces them into
r puts the mush into their mouths as birds do,
is true that when the child is stronger, through
can see him laugh and play and jump as children
her when she is chewing their food with force.
mother's mouth and receives the food in its
. When satisfied, he throws the surplus to the
th his hands his mother's mouth giving her to
ore food. The mother complies and never forces
hild cry. If the child is thirsty he knows how to
. . . . Babies do not cry much as long as they can
re they have been placed. When the women go to
ve the baby naked on the sand or in the dust,
or body.

9: Cardim--424
116, 844

"The women when they are brough
take up the childe, but the Father tak
their Gossip, and in friendship they
ther doth cut the Navell string with h
the other, and then they set themselv
which is ordinarily to the eight day,
it falleth, if it bee a man childe he m
of the Net, and at the other end mani
his sonne shall kill, and eate. Thes
wherewith they all are merrie."

t to bed (they are delivered on the ground) doe not
keth it up, or some other person whom they take for
are as the Gossips among the Christians. The Fa-
is teeth, or with two stones knocking the one with
ves to fasting untill the Navell string falleth off,
and till it doth fall they leave not their fasting, when
naketh it a Bow with Arrowes, and tieth it at the end
ie handfuls of hearbes which are the enemies which
e ceremonies being ended, they make drinkings

10: Cardim--275
116, 481, 515, 844

Though covered with perspiratio
on getting up go to the river to wa
Women swim and paddle like men
themselves.

on they go into the water. Men, women and children
sh themselves and swim, however cold it might be.
and when they give birth they go to the rivers to wash

7: Evreux--88-89
116, 844, 846

Pregnant women are called pouroua-bore
not stop working until the time of childbir
at that time the pregnant woman is not ov
rounded by the neighborhood women whom
the movement of the foetus, with these wo
about to give birth." The rumor goes arc
give birth saying these words and adding
ymen-bouïrare, such and such is in labor
If the childbirth is difficult, he presses h
child is born, he lays down, to observe th
the village women come to see him and co
gone through at making this child. He is
not leave his bed.

, that is to say pregnant women and they do
th, as if they were not handicapped. [89] Even
ercome by pain, she remains sitting, sur-
n she has invited some time before, at feeling
ords: "Chemen-boüirare-kouritim", "I am
ound that such and such a woman is about to
the proper name of the woman who is in labor,
. The husband is there with the neighbors.
is wife's stomach to expel the child. When the
ne couvade. His wife works as usual and all
onsole him about the pain and sufferings he has
treated as if he were sick and tired, and does

846

846 POSTNATAL CARE--care of postparturient mother during period of recuperation (e.g., rest, isolation, medication, sex and food taboos); duration of lochia and its disposal; visits and presents; resumption of normal life (e.g., gradual, after lapse of a specified time); purificatory rites; special care of child between birth and sloughing of umbilical cord; conceptualization and disposition of umbilical cord; treatment and disposition of motherless infants; special behavior of father (e.g., couvade); etc. See also:

Gift giving . . . . . 431 Purification 783
Adoption . . . . . 597 Infant feeding 853

12: Magalhães de Gandavo--107-108 (1576) 1922
116, 266, 847

"And if the woman who was the wife of the prisoner is found to be wi
child is born and weaned, it is killed and eaten without there being a
unjust a death. Its very grandparents (who should feel the most grie
aid in eating it with the greatest zest, and they say that, as it is the
they are taking vengeance on the father; for they believe that under t
this creature derives nothing from the mother, nor do they think tha
seed can blend with her blood. It is only with that object in view tha
woman to live with; for in truth they are such [fiendish] people that t
completely avenged upon the father unless they put into execution thi
innocent son. But as the mother knows the end which her child must
she [108] realizes she is pregnant she kills the child in the womb, so
the light."

baby is placed in a little bed suspended between two clubs and if he is a male, ake him an itamon-gave, that is to say, a ceremonial offering of good luck which s of jaguar's claws, eagle's claws [AM: they call that eagle ouarahouassoub] with g and tail feathers, and also a small bow and arrows. All these objects are hung child's hammock so that he will be courageous and virtuous, and in this way they him to wage eternal war on their enemies. They say that the child for whom ceremony has been observed, will be skillful in manipulating weapons since the is one of the most powerful animals of that region and the ourahouassoub birds most feared since they defeat all the others and prey on them. If it is a girl, ng round her neck the teeth of an animal call capivara, that is to say, feeding on so that her teeth will improve and be hard to mash meat.

three days the father remains with his wife refraining from meat, fish and salt, from the flour called ouic and fresh water, and he does not work until the dry alls, lest the child, the mother and himself, suffer from colic [AM: tekeaip]. day he puts his foot on his wife's stomach; performing also certain magic cere-, like making a small trap for catching animals in which he places the baby sling it caught as a mouse in a trap. With the little bow and the arrows attached to d's hammock, he shoots the baby sling or catches it with a dip net, as if it were This is done in order that some day the child may catch animals, birds, and is is accompanied with an infinity of superstitious ceremonies which do not

th child, after the
person to pity so
ef) are the ones to
son of its father,
he circumstances
t such unfriendly
t they give him the
hey would not be
s cruelty upon the
suffer, often when
that it will not see

84

848 ILLEGITIMACY--cultural definition
of illegitimate pregnancies; tests of
mother (e.g., ordeals, confession);
riage); treatment of offspring; statu
Legal sanctions . . . . . .

12: Magalhães de Gandavo--90
116, 846

their children, and are extremely an
sight."

xious after bearing them a child to find favour in their

9: Cardim--424[2]
116, 846, 854

"The women when they are delivered
Rivers, and they give the childe suck
other thing to eate. They love their
pieces of Nets which they call Tupiya
of labours on their backes, through c
stradling about their hips; they give t
may not crie. They have manie Sout
head, birds feathers, and stickes: the
rocke them by them that they may gr
children then to themselves, and now
cause they bring them up, they teach
and to play on an Instrument, a thing

(1583-1601) 1906 Tupinamba

, doe presently goe and wash themselves in the
te ordinarily a yeere and an halfe, not giving it any
children extraordinarily, and beare them in certaine
., and carrie them to their plowings and to all kind
old and heate, and they carrie them like the Gipsies
them no manner of correction, that their children
hsayings, for they put Cottonclothes; upon their
ey lay them on the palmes of their hands, and
ow. They esteeme more to doe good to their
they esteeme and love the Fathers verie much be-
them to reade, write, and cipher, and singing,
which they doe much esteeme."

7: Evreux--88-89
116, 844, 846

Pregnant women are called pouroua-bo
not stop working until the time of childb
at that time the pregnant woman is not
rounded by the neighborhood women wh
the movement of the foetus, with these
about to give birth." The rumor goes a
give birth saying these words and addin
ymen-boúlrare, such and such is in lab
If the childbirth is difficult, he presses
child is born, he lays down, to observe
the village women come to see him and
gone through at making this child. He
not leave his bed.

(1611-13) 1864 Tupinamba

re, that is to say pregnant women and they do
birth, as if they were not handicapped. [89] Even
overcome by pain, she remains sitting, sur-
om she has invited some time before, at feeling
words: "Chemen-boüirare-kouritim", "I am
around that such and such a woman is about to
g the proper name of the woman who is in labor,
or. The husband is there with the neighbors.
his wife's stomach to expel the child. When the
the couvade. His wife works as usual and all
console him about the pain and sufferings he has
is treated as if he were sick and tired, and does

12: Magalhães de Gandavo--90
116, 846

"The first act of all other Indian w
[after which] they seem as well as if
thing to the child which they have bor
hammocks and are visited and taken
(94) And this comes from the fact tha

"94. The origin of the custom of th
in antiquity. The early Roman histor
called barbarous tribes, and since th
nearly every part of the world. In the
only in survivals in folklore. The cus
of Guiana, as well as in other parts o
sive accounts are readily accessible
and Habits. London, 1868. Lafitau--M
It is believed the custom began early
from matriarchal descent to patriarc
formal acknowledgment of the paterni
ceptance of the child as his ward, to b
matters. The ceremony was usually
animal food, so that the child might no
and so on."

omen, after giving birth, is to bathe in a stream;
they had not been in travail: and they do the same
ne. In their stead, their husbands remain in the
care of, as though they were the ones just delivered.
t the women have great esteem for the fathers of
e couvade (from French 'couver,' to brood) is lost
ians mention its prevalence among many of the so-
en it has been noted by travellers and explorers in
so-called civilized countries of today it appears
tom has been observed especially among the natives
f South America and in North America, and exten-
(Brett--The Indian Tribes of Guiana: their Condition
Moeurs des Sauvages Amériquains. Paris. 1724).
in tribal development during the period of change
hal descent, when the ceremony was tantamount to
ty of the child on the part of the father, and the ac-
e properly brought up by him and instructed in tribal
accompanied by numerous taboos, abstention from
acquire the characteristics of the animals eaten,

847 ABORTION AND INFANTICIDE--prevalence of abortion; reasons and circumstances (e.g., illegitimate pregnancy); methods; disposal of fetus; reaction of community (e.g., toleration, disapproval); prevalence of infanticide; reasons and circumstances (e.g., illegitimate pregnancy, deformity, death of father or mother); methods used; disposal of corpse; reaction of community; etc. See also:

Mortality . . . . . 165 Miscarriages 843
Legal sanctions 682

6: Abbeville--281v (1611) 1614
116, 853

They feed them [MC: the babies] manipoy, a kind of soup, . . . a
breast feeding. . . .

Thevet--173 (1555) 1878 Tupinamba
6, 847

If their husbands have made these unfortunate women angry, being pregnant, they
ke, instead of this fruit, a certain herb that causes abortion.

Tupinamba

long with their own

7: Evreux--77-78
116, 561, 844, 853

The first age grade fo
child out of its mother's
or in a pot full of water.
without any garment on t
milk and corn grains roa
a mush with her saliva. [7
that is to say from mouth
knowledge and natural inc
do on their mother's arm
The child stretches its ha
little hand and it brings i
ground and turning his he
understand that he does n
the child's appetite never
ask by gesture for his mo
see their mothers and the
work in the fields in the f
though the sun may shine

9: Cardim--480-481
116, 227, 847

"Caraguata is a certaine kinde of
and yellow, raw they make the lips
any woman with child that eateth the
bee other [481] Caraguatas, that bea
three fathoms, and beare a certaine
these leaves laid in steepe doe yeel
and for fishing lines."

thistle, they beare a certaine fruit of a finger long
to blister, boiled or rosted they doe no harme, but
em doth presently abort her childe ordinarily. Ther
are certaine leaves like Flags very long, of two or
e Hartichocke like the Nana, but they taste not well;
d a very fine Flaxe, unto the [illegible]ed to sowe withall,

848

848 ILLEGITIMACY--cultural definition of legitimacy and illegitimacy; frequency of illegitimate pregnancies; tests of legitimacy; behavior and treatment of mother (e.g., ordeals, confession); treatment of father (e.g., forced marriage); treatment of offspring; status of illegitimate children; etc. See also:
Legal sanctions . . . . . 684 Premarital sex relations 836

7: Evreux--95
116, 848

Illegitimate cl
marriage as pra
archical arrange
Tupinamba man
Tupinamba woma
slave woman; th
and the lowest r
These illegiti
the illegitimate

(1611-13) 1864 Tupinamba

hildren are all the children who have been born outside the legitimate
cticed by the Tupinamba, and among these children there is a hier-
ement: on the highest level are those who are the offspring of a
and woman; the second rank are those who result from the union of a
an and a Frenchman; the third are offspring of a Tupinamba man and a
e fourth rank are the offspring of a Tupinamba woman and a slave man;
ank are the offspring of a slave servant and a Frenchman. . . .
mate children are called in their language Marap, or Ché-marap; and
children of the French are called mulatoes [mulatres].

3: Thevet--Fol. 915v.
116, 846, 852

warrant mention. If the husband is ab
mother's brother or the nearest male
takes it and chops it into small pieces
that the child will become the head of
In the meantime the woman gets up and
of the house and clasps them firmly so
This done, they return to the field afte
their children feeble and shy and them
abilities in the necessary activities, s
observe more numerous and longer re

sent, these ceremonies are performed by the
relative. When the navel has fallen, the husband
which he ties to all the wallposts of the hut so
a great family and will have a house and household.
d goes to rub her stomach against the big posts
that she will not have a hanging stomach or folds.
r a month.... Those who neglect these rites, make
selves suffer from stomach aches and lose their
uch as going to war, hunting, fishing.... Women
strictions than men.

7: Evreux--77-78
116, 561, 844, 853

The first age grade for legitimate n
child out of its mother's stomach. As
or in a pot full of water. He is placed
without any garment on the body or on
milk and corn grains roasted on coal a
a mush with her saliva. [78] The mothe
that is to say from mouth to mouth. It
knowledge and natural inclination, you
do on their mother's arms, looking at
The child stretches its hand toward its
little hand and it brings it to his mouth
ground and turning his head touches wi
understand that he does not want any m
the child's appetite never making the c
ask by gesture for his mother's breast
see their mothers and they remain whe
work in the fields in the forest they lea
though the sun may shine upon its head

(1611-13) 1864 Tupinamba

nale children is called peitan, that is to say,
soon as it is born the child is washed in a brook
in a little hammock, his limbs are perfectly free
the head. He has to be content with his mother's
nd chewed by the mother who reduces them into
r puts the mush into their mouths as birds do,
is true that when the child is stronger, through
can see him laugh and play and jump as children
her when she is chewing their food with force.
mother's mouth and receives the food in its
. When satisfied, he throws the surplus to the
th his hands his mother's mouth giving her to
nore food. The mother complies and never forces
hild cry. If the child is thirsty he knows how to
. . . . Babies do not cry much as long as they can
ere they have been placed. When the women go to
ve the baby naked on the sand or in the dust,
or body.

5: Léry--564[2] (155
116, 514, 854

"This opinion hath prevailed with us,
unlesse they were carefully wrapped an
that the Barbarians nothing regard thes
and unswadled in their Cotton beds) who
and upright of all the men in the World.
use not the helpe of leaves for these se
plentie) so diligently wipe the hinder pa
they are continually free from all filth.
whom also (digressing a litle into this f
use to make water in their houses, and
thence: although they shine bright almo
with sand; but as often as they doe their
Houses."

that little children would have crooked legges,
d bound in swadling clouts: But, I affirme,
e things (who put the new borne Infants naked,
se children notwithstanding, goe most straight
The Mothers who both want linnen, and also
rvices (whereof notwithstanding they have great
rts of the Infants with small chips of wood, that
The elder sort also observe the same manner,
ilthy matter) I thought good to mention, that they
yet no evill nor stinking savour ariseth from
st continually with often fires, and are strewed
easement, they use to goe apart farre from the

7: Evreux--86-87
116, 561, 853, 857

In the first period [MC: i.e. b
tinction made between male and f
makes distinctions as to age, sex
sex between girl and boy and by d
cludes the first seven years and t
that is the little girl. During all
mother, being suckled a year lon
years of age, suckling their moth
talking and running like the other
the girls amuse themselves copyi
hammocks, as is the custom for
light tasks, stirring the earth, co
vases and dishes. . . the father as
pecially, that which is the daught

efore the child has begun to walk] there is no dis-
emale, both being called Peitan. . . The second period
and duty: by age between daughter and daughter, by
uty between the younger to his elder. This period in-
he little girl in this period is called Kougnantin-myri,
this period, she remains closely attached to her
ger than the little boys, I have seen them over six
er while at the same time eating all sorts of meat, and
s. While the boys use bows and arrows at this age,
ng their mothers in spinning cotton, making little
little girls of this age to amuse themselves with several
pying the work of the more [87] experienced to make
well as the mother lavish their love on the son es-
ers receive is only accidental. . .

16: Anchieta--257
116, 837, 848

Agoaçã, which is a name common to bo
bine[1], and is bestowed upon a man or wom
only once; and in this relationship sexual
everyone does it), and for this reason the
create a child in such a way they call him
mandaró a guerra, which is to say furtum
they express themselves when being exam

(circa 1570) 1846 Tupinamba

oth men and women, means 'lover' or 'concu-
nan even if they have had sexual intercourse
intercourse is indulged in secretly (though
y call the act mandaró (furtum). If they pro-
'child of my lover (or of my mistress)', or
n meum. And this they take to be bad, and so
nined before baptism.

852

852 CEREMONIAL DURING INFANCY AND CHILDHOOD--rites of passage prior to puberty; maturation ceremonies (e.g., at first step, at first tooth); rites associated with cutting of hair, ear piercing, and circumcision; ceremonies correlated with achievements (e.g., first animal killed, first cloth woven); adult guidance and sponsorship; participation of children in adult ceremonies (e.g., Christmas); etc. See also:

Mutilation 304
Birthdays 527
Naming ceremonies 553
Artificial kin relationships 608
Baptism and confirmation 795, 851
Religious ceremonial 796

3: Thevet--Fol. 915v.
116, 846, 852

The baby is placed
they make him an ita
consists of jaguar's c
its wing and tail feath
to the child's hammoc
destine him to wage e
such a ceremony has
jaguar is one of the n
are the most feared s
they hang round her n
grass, so that her te

For three days the
but not from the flour
navel falls, lest the c
Every day he puts his
monies, like making
and has it caught as a
the child's hammock,
a fish. This is done
fish; this is accompan

in a little bed suspended between two clubs and if he is a male, mon-gave, that is to say, a ceremonial offering of good luck which laws, eagle's claws [AM: they call that eagle ouarahouassoub] with ers, and also a small bow and arrows. All these objects are hung ck so that he will be courageous and virtuous, and in this way they eternal war on their enemies. They say that the child for whom been observed, will be skillful in manipulating weapons since the nost powerful animals of that region and the ourahouassoub birds since they defeat all the others and prey on them. If it is a girl, eck the teeth of an animal call capivara, that is to say, feeding on eth will improve and be hard to mash meat.

father remains with his wife refraining from meat, fish and salt, called ouic and fresh water, and he does not work until the dry hild, the mother and himself, suffer from colic [AM: tekeaip]. foot on his wife's stomach; performing also certain magic cere- a small trap for catching animals in which he places the baby sling mouse in a trap. With the little bow and the arrows attached to he shoots the baby sling or catches it with a dip net, as if it were in order that some day the child may catch animals, birds, and nied with an infinity of superstitious ceremonies which do not

5: Léry--564 (1
116, 846, 853

"Their nourishment, [i.e., infant
every most tender kinde of meate.
only, or three daies at the most. Af
shee either goeth to the Garden, or t

557-1558) 1906 Tupinamba

beside the Mothers Milke, is chewed Meale, and
The woman lately delivered lieth downe two daies
terward putting the little childe in a Cotton Scarffe,
o dispatch her other businesse."

854

854 INFANT CARE--care of routine bodily needs; cleaning; dealing with excreta; clothing and swaddling; provisions for sleep (e.g., cradles, cribs); playing with infants (e.g., fondling, dandling, rocking, crooning); emotional care (e.g., distracting techniques, methods of soothing, guarding against emotional upsets); watching and tending; special dangers ascribed to period of infancy; protection from real and supernatural dangers; hygienic and therapeutic measures; methods of holding and carrying infants (e.g., on back, astride hip); distribution of care among members of the family; institutionalized care (e.g., nurseries); etc. See also:

Cradle songs and lullabies	533	Disparagement	784
Preventive medicine	751	Cleanliness training	863
Medical care	758		

1: Staden-
116, 854

"They c
the mother
move with

364 Tupinamba

arts to walk by himself, though
by). . . . The second grade is called
even or eight. During all that time
not follow their fathers. Moreover,
initiative, they give it up and get
C: adults] make for them [MC:
ir strength. The boys gather pump-
beginning this practice so early in
nship. Children are neither spanked
them. . .

8: Soares
116, 855

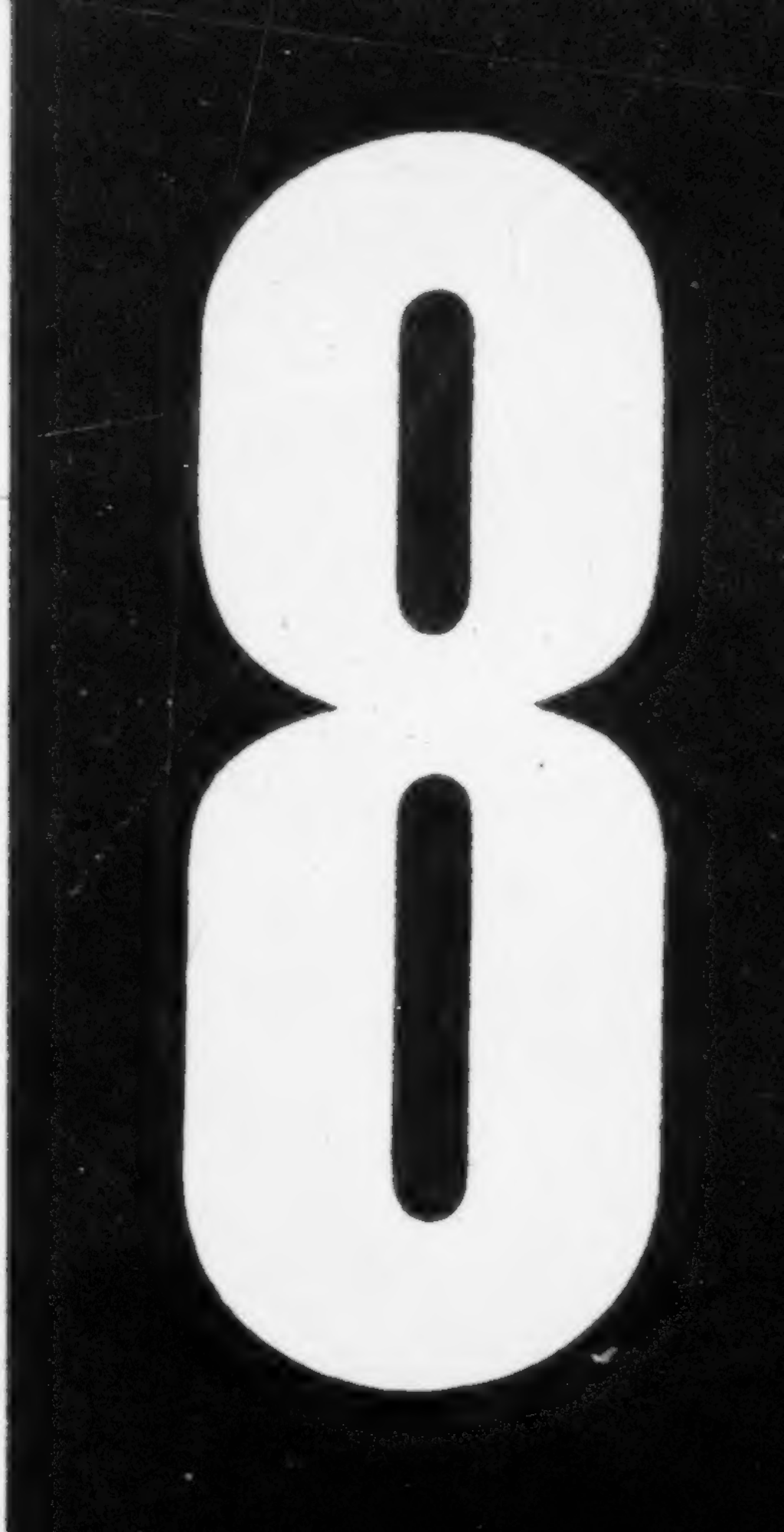
The T
them or s
target an

-145 (1553-54) 1928 Tupinamba

arry their children on their backs in cradles made of cotton yarn, and while
s work the children sleep and are content, however much the women stoop ar
them."

de Souza--314 (1570-87) 1851 Tupinamba

'upinamba do not inflict any punishment on their children and do not admonish
scold them for anything they may do. The males are taught to shoot at a
d then at birds. They are carried until seven or eight and the girls as well.



53

7: Evreux--78
854

When the women go to work in the field
sand or in the dust, though the sun may

(1611-13) 1864 Tupinamba

ls in the forest they leave the baby naked on the
y shine upon its head or body.

10: Cardim--274
116, 854, 857, 524

There is nothing that fathers love mor
latter, he may be sure that he has made
babies in a piece of netting called typoia
backs or astride on their hips. They tak
with the children on their backs on calm
children. There are parents who in thei
so much do they love them. Even small
are nice and pleasant. They have a grea
more gaiety and joy than the Portuguese
serpents, and other animals and these a
quarrels, no complaints or disputes amo
honest words.

e than their children and if one is good to the
friends of the fathers. The mothers carry the
(baby sling). Generally they carry them on their
e them wherever they go and they even work
sunny or rainy days. They never punish the
r life time have never chastised their children,
children are very obedient to their parents and
t many games of their own which they play with
children. In these games they imitate birds,
re graceful and amusing games. There are no
ong them and you do not hear jests, bad or dis-

12: Magalhães de Gandavo--90 (2) (1576)
116, 854

"All the children grow up quite viciously, witho
nursed up to the age of seven or eight, unless the
to another child, which occasionally happens."

out any form of chastisement: they are
mothers in the meantime give birth

855

855 CHILD CARE--supervision, care, and support of children from earliest independence (e.g., walking, talking) to puberty; distribution of responsibility among parents and other relatives; institutionalized care (e.g., day nurseries); beliefs and standards concerning proper clothing, feeding, and housing of children; provisions for physical and mental health; protection from physical and social dangers (e.g., confinement, removal of dangerous objects); attitude of adults toward children (e.g., indulgent, indifferent, censorious); spoiling and coddling; mistreatment and neglect of children; etc. See also:

Discipline and training 86
Family relationships 593
Care of orphans 736
Preventive medicine 751
Medical care 758

6: Abbevi
116, 855

Moreov
children,
to do what
never do a
know to be

er, I do not know whether it is the great love that the parents have for their
but they [282] never speak a word which may offend them and they permit the
they please without ever scolding them. It is amazing that these children
nything that might anger their parents, for they always try to do whatever th
agreeable to them....

Abbeville--266v (1611) 1614
6, 142, 854

... The skin [MC: of the Maragnans] is of a brown
em; but I think that this color comes not from the h
nd paints which they usually put on the body. Becau
everal times) they are as white as babies in France
r two after they are born to rub the entire body with
ed paint ... a process which is repeated every few
ecome all tanned without having been in the sun very

color and oily which seems to please
eat of the climate but from the oils
se when they are born (which I saw
; But they have this custom a day
oil and Roucou (AM: rucu) which
days and in a little while the babies
much...

12: Magalhães de Gandavo--90-91
116, 855

"[AW: This passage refers to the e
them to which they give attention; a
securing what they eat, [in compan
trained to a point when each one is
other inheritance or legacy in orde
universally bestows on all animals

(1576) 1922 Tupinamba

ducation of children] There is no education among
nd they are not occupied with any other duties than
y] with their fathers under whose protection they are
able to provide for himself, without expecting any
r to become rich, [91] save the growth which Nature
not endowed with reason."

Abbeville--280v-281v (1611) 16
6, 854

As regards the children, soon after their birt
ints, ... and then they place them on little beds
r without ever swaddling or covering them in a
As for the mothers, they love their children p
so you always see the children in the company
ree days after childbirth. She immediately tak
ck in a scarf of cotton and goes [281v] to work
th another child on the arm, another holding he

h, the fathers rub them with oils and
[MC: hammocks] of cotton suspended in
ny way...[281]
passionately and never abandon them,
of their mother, who rests only two or
es her baby and carries it from her
in the garden or around the house, often
r hand and several following behind...

7: Evreux--78-79
116, 561, 855, 868

The second period in life begin
confusingly enough they still call
kounoumy miry, small boy, and l
they do not get away from their m
they are still nursed until the tim
used to eating heavier food like th
children] small bows and arrows
kins and put them up as targets, t
life that they train their arms and
nor whipped, but they obey their

s when the child starts to walk by himself, though
him [79] peitan (baby). . . . The second grade is called
asts to the age of seven or eight. During all that time
nothers and they do not follow their fathers. Moreover
e when on their own initiative, they give it up and get
e adults. They [MC: adults] make for them [MC:
proportioned to their strength. The boys gather pump-
then shoot at them, beginning this practice so early in
sight in marksmanship. Children are neither spanked
parents and respect them. . .

9: Cardim--424[2]
116, 846, 854

"The women when they are delivered
Rivers, and they give the childe suc
other thing to eate. They love their
pieces of Nets which they call Tupiy
of labours on their backes, through
stradling about their hips; they give
may not crie. They have manie Sou
head, birds feathers, and stickes: th
rocke them by them that they may g
children then to themselves, and no
cause they bring them up, they teac
and to play on an Instrument, a thin

(1583-1601) 1906 Tupinamba

d, doe presently goe and wash themselves in the
ke ordinarily a yeere and an halfe, not giving it any
children extraordinarily, and beare them in certaine
a, and carrie them to their plowings and to all kind
cold and heate, and they carrie them like the Gipsies
them no manner of correction, that their children
thsayings, for they put Cottonclothes; upon their
ney lay them on the palmes of their hands, and
row. They esteeme more to doe good to their
w they esteeme and love the Fathers verie much be-
n them to reade, write, and cipher, and singing,
g which they doe much esteeme."

7: Evreux--79
857, 868

They [MC: adults] make for them [MC:
to their strength. The boys gather pum
them, beginning this practice so early
marksmanship.

(1611-13) 1864 Tupinamba

children] small bows and arrows proportioned
apkins and put them up as targets, then shoot at
in life that they train their arms and sight in

7: Evreux--80-81 (1611-1
116, 561, 857, 868

The third grade includes the children betwee
kounoumy. At that age they do not stay any lon
follow their fathers and learn how to work by ob
to secure food for their family, they go to the b
to pierce fish with their arrows. It is somethin
they sometimes spear three fish with one blow.
of toucon or in poussars which are a kind of full
loads of oysters or clams and bring them home.
they go [81] of their own accord and they admit
that their elders have acted in the same way.

13) 1864 Tupinamba

n 8 and 15. The boys are then called
ger at home with their mothers, but
bservation. They do their best in order
ush to shoot birds, they go to the sea
ng worth seeing, the ingenuity with which
They catch them also with a line made
ling board or little seive. They gather
. They are not compelled to do this,
that this is the duty of their age grade and

857

HILDHOOD ACTIVITIES--extent to which a special culture of childhood exists; ildren's play; imitative activities (e.g., make-believe); habits of rest and eep; children's playgroups, cliques, and gangs; quarreling and fighting; chil- en's explorations and haunts; tasks performed by children and age at which ch is undertaken (e.g., errands, chores, care of younger children); etc. See also:

Socialization	86	Age-grades	561
Education	87	Primary groups	871
Baby talk	195	Ingroup antagonisms	878
Mutual aid	476	Child betrothal	884
Daily routine	512	Residence changes by children	891
Children's games, toys, and playthings	524	Quest for guardian spirits	787

7; Evreux--16-17
116, 857

Not only the men
small baskets for
strength. I have
old load their litt
shovels or other

worked [17] but also the women and the children. They had made
the children so that they could carry the soil according to their
seen some of these children who were no more than two or three years
le baskets with their hands since they were not strong enough to use
carrying devices.

7: Evreux--86-87
116, 561, 853, 857

In the first period [MC: i.e. b
tinction made between male and fe
makes distinctions as to age, sex
sex between girl and boy and by du
cludes the first seven years and th
that is the little girl. During all t
mother, being suckled a year long
years of age, suckling their mothe
talking and running like the others
the girls amuse themselves copyi
hammocks, as is the custom for l
light tasks, stirring the earth, co
vases and dishes. . . the father as
pecially, that which is the daughte

efore the child has begun to walk] there is no dis-
male, both being called Peitan. . . The second period
and duty: by age between daughter and daughter, by
uty between the younger to his elder. This period in-
ne little girl in this period is called Kougnantin-myri,
his period, she remains closely attached to her
er than the little boys, I have seen them over six
er while at the same time eating all sorts of meat, and
. While the boys use bows and arrows at this age,
ng their mothers in spinning cotton, making little
ittle girls of this age to amuse themselves with severa
pying the work of the more [87] experienced to make
well as the mother lavish their love on the son es-
rs receive is only accidental. . .

7; Evreux--173
116, 224, 857

[AM: Summary: European rats we
dogs. The dead rat was hung from
European rats were never eaten.]

(1611-13) 1864 Tupinamba

re hunted with clubs, arrows, and with the help of
a pole and used by the children as a target.

1: Staden--147
116, 861

"Item, I have seen one of the chi
ing the children's legs with a sharp
when they are unruly the parents ca
strain them."

(1553-54) 1928 Tupinamba

efs go through all the huts at early morning, scratc
ened fish's tooth in order to frighten them, so that
n tell them that the chief wil come again and so re-

7: Evreux--17
116, 211, 861

I asked the old men why they al
they amused the spectators and e
work, and besides being naked an
slide. This was their answer as
children work with us to build thi
children about it and these in turn
fathers have built for the French,
defend us against our enemies."

This method to make the childr
thing. By this they compensate f
to the centuries to come. Often t
when they were young and they tea
later on.

(1611-13) 1864 Tupinamba

llowed the children to work [AM: building a fort] for
specially their parents more than they advanced the
d soft they were in danger of being hurt by some land-
conveyed by the interpreters, "We are pleased that ou
s fort so that when they are old they may tell their
their descendants". "This is the fort that we and our
who brought Fathers to make houses for God and

en remember what is going on is common in every-
or the lack of writing and they can transmit past event
hey speak about the past in their forefathers' time or
ach these things to their children as we shall mention

7: Evreux--79
861

Children are neither spanked nor wh
them. . .

ipped, but they obey their parents and respect

10: Cardim--274
116, 854, 857, 524

There is nothing that fathers love mor
latter, he may be sure that he has made
babies in a piece of netting called typoia
backs or astride on their hips. They ta
with the children on their backs on calm
children. There are parents who in the
so much do they love them. Even small
are nice and pleasant. They have a gre
more gaiety and joy than the Portuguese
serpents, and other animals and these a
quarrels, no complaints or disputes am
honest words.

(1583) 1939 Tupinamba

re than their children and if one is good to the
friends of the fathers. The mothers carry the
(baby sling). Generally they carry them on their
ke them wherever they go and they even work
, sunny or rainy days. They never punish the
ir life time have never chastised their children,
children are very obedient to their parents and
at many games of their own which they play with
children. In these games they imitate birds,
re graceful and amusing games. There are no
ong them and you do not hear jests, bad or dis-

861 TECHNIQUES OF INC
methods of inculcatio
tion (e.g., inciting, w
niques of guidance (e.
specific techniques of
special emphasis on p
for particular types o
techniques; ages at w
See also:
Data on habit formation . .
Family relationships . . . .
Social control . . . . . .
Legal sanctions . . . . . .

ULCATION--ideas about childhood training; general
and discipline; specific techniques of providing motiva
arning, scolding, threatening, punishing); specific tech
g., leading, demonstrating, explaining, commanding);
providing rewards (e.g., helping, recompensing, prais
articular techniques (e.g., in general, at different ages
f training); consistency or inconsistency in the use of
hich conscious parental inculcation begins and ends; etc

. . . . . 153 Military discipline 703
. . . . . 593 Native ideas about learning 828
. . . . . 626 Education through play 857
. . . . . 681 Educational theory 876

862

862 WEANING AND FOOD TRAINING--adult beliefs, standards, and aims concerning weaning and appropriate eating habits for children; special reasons for weaning (e.g., insufficient lactation, illness or pregnancy of mother); normal age at weaning (e.g., from breast, from bottle); abruptness or gradualness of transition; method of weaning (e.g., separation from mother, ridicule, application of bitter substances to nipple); reactions of children to weaning; imposition of rules about eating; teaching of table manners; resistance of children to food training; etc. See also:

Diet 262
Eating and table manners 264
Etiquette 576
Infant feeding 883

8: Soares de
116, 862

Children ar
suckle up to

e Souza--314 (1570-87) 1851 Tupinamba

e nursed until their mothers give birth to another child and therefore they
the age of six or seven.

864

864 SEX TRAINING--adult beliefs, standards, and aims concerning sex behavior in children and methods of sex training; incidence of specifically sexual behavior in infants and children (e.g., masturbation, fingering of genitals, exhibitionism, sex play); rules for the control of such behavior (e.g., imposition, inculcation, enforcement); training in sexual modesty; imparting of knowledge and beliefs about sex and reproduction; reactions to curiosity of children about sex; normal age for each aspect of sex training; reactions of children to sex training; etc. See also:

Personality 15
Sex 83
Ethical ideals 877
Initiation 881

8: Soares de Souza
116, 833, 864

When fathers
they get one for th
men, especially th

or mothers notice that their children show signs of desiring a woman
em and they teach them how to use her. Even small girls expect
hose living among the Portuguese.

867

867 TRANSMISSION OF CULTURAL NORMS--inculcation of norms concerning appropriate behavior for children (e.g., rest and sleep routines); initiation of children into social relationships (e.g., teaching to share and take turns, instruction in etiquette and kinship behavior); training in sex-typed attitudes and values (e.g., ladylikeness, manliness); instilling of respect for property; instruction in social, ethical, legal and political norms; techniques for inculcating morals and character; etc. See also:

Personality 15
Mutual aid and competition 47
Kinship behavior 60
Social norms 183
Public opinion 208
Status and role 554
Interpersonal relations 571
Etiquette 576
Ethical ideals 577
Social control 626
Labor and leisure 461
Occupational specialization 463
Standard of living 511
Sleeping 513
Esthetic ideals 517
Citizenship 841
Legal norms 871
Juvenile delinquency 674, 738
Taboos 784

2: Thevet--206-208
116, 721, 152, 867

Their wars are ca
pricked by a thorn,
....To take revenge
reconciliation is im
can see them teachi
exhort them to reve
enemy. When they
escape, but they ant

Tupinamba

first menstruation until
in from certain foods, do not
n a stone prescribed for the

3: Thevet--Fol, 9
116, 841, 881

The first men
pret as fall or ar
before it arrives
burn their hair i
stone...and they
making a slantin
to the strength o
If it were not for
thumbs, twist th
prising since the
rub them with as
powder, and so t
and body a cotton
their own teeth w
that if they were
would be misshap
that nobody can s
Three days later
have to satisfy na

(1555) 1878 Tupinamba

aused by their foolish idea of revenge without cause or reason... if
they break it into a hundred pieces, as if the object had sensitivity
e on lice, they bite them. If they think that they have been offended
possible. Such an attitude is passed on from father to son. You
ng their children how to shoot with bows and arrows and they often
nge themselves on their enemies, and to die rather than forgive an
are taken prisoner they do not believe that they should try to
icipate death, which they regard as glorious and honorable.

946 v. -947 (1555) 1575 Tupinamba-1-2

struation is called in their language quioudu-ar, which we can inter-
rrival, for the girls are fearful when that period arrives, more so than
. They cut their hair with a fish tooth as close as possible or (they
f they cannot shave it otherwise). They are made to stand on a wet
cut their skin with an animal tooth from the shoulders to the buttocks,
g cross along the back, with slashes, more or less numerous according
r the rebellious nature of the girl, until the blood oozes everywhere.
shame, they would scream, but they clench their teeth, clasp their
eir fingers, showing thus the pain which they feel. This is not sur-
instrument does not cut well and gives quite a bit of pain. Then they
hes of a wild gourd, which is hardly less corrosive than saltpeter or
hese marks may never be effaced. Then they tie around their arms
thread and they suspend capivara teeth around their necks, so that
ill be stronger to chew the materials for their beer. They also say
not slashed, their stomachs would be spoiled and that their children
pen. Then they lie for three days in their hammocks so well wrapped
ee them and during this time they have to refrain from food and drink.
they can step on the wet stone where they have been tortured. If they
ature, they are carried by their mother, an aunt or a grandmother,

868

868 TRANSMISSION OF SKILLS--acquisition of language; teaching children to walk and swim; techniques for inculcating manual dexterity and technological skills; teaching and learning of economic skills appropriate to each sex; informal instruction in occupational skills; acquisition of artistic skills (e.g., playing of musical instruments); relative importance of imitation, practice, and instruction in the transmission of skills; etc. See also:

Language	19	Motor habits	516
Fine arts	85	Athletic sports	528
Division of labor by sex	462	Military training	702
Occupational specialization	463	Age at walking and talking	856
Locomotion	481	Formal vocational education	874

7: Evreux--16

868

If you are har
do good work;
ways.

sh with them and attempt to force them to work with threats, they neve
for they never force their children nor their slaves, but use only gent

7: Evreux--78-79
116, 561, 855, 868

The second period in life begins
confusingly enough they still call h
kounoumy miry, small boy, and la
they do not get away from their mo
they are still nursed until the time
used to eating heavier food like the
children] small bows and arrows p
kins and put them up as targets, th
life that they train their arms and
nor whipped, but they obey their pa

(1611-13) 1864 Tupinamba

when the child starts to walk by himself, though
im [79] peitan (baby).... The second grade is called
sts to the age of seven or eight. During all that time
thers and they do not follow their fathers. Moreover,
when on their own initiative, they give it up and get
adults. They [MC: adults] make for them [MC:
roportioned to their strength. The boys gather pump-
en shoot at them, beginning this practice so early in
sight in marksmanship. Children are neither spanked
arents and respect them...

26: Thevet--251 G-3
116, 589, 721, 838, 867

do the sailors, of these methods, I was tol
of youth, to animate it to walk heartily to
such an honor after they will be deceased.

(1555) 1928 Tupinamba

d that it was done in order to raise the hea
war against their enemies with the hope of

Cardim--486 (158
, 226, 861

"There is great store of the Sword-fishes
owt like a Sword, all full of teeth round a
eth or bigger; they are a mans hand or m
sse of the fish. Some of these snowts or
h these they make a cruell battell with th
many strokes on her, and so fast that it
bloud, and sucke it in such sort till she
pieces. With this snowt also they catch
e these snowts when they are young for to
y are disobedient unto them."

, they are great and fierce, for they have a
bout, verie sharpe, and as bigge as Dogges
ore, and the length is according to the great-
Swords are of eight or ten spannes long;
ne Whales, for raising it upward, and striking
is a wonderfull thing: the Sharkes resort to
dieth, and so many are found dead and cut
the fishes whereof they feed. The Indians
beate their children, and to feare them when

26: Thevet--251 G-3
116, 589, 721, 838, 867

I shall tell you about a woman, wh
who never wanted to remarry, bec
relatives made any effort to avenge
arrow and went out to war with the
darling children avenge the death o
other vengeance. It is possible bec
one thing is sure, I am strong, and
band! " And because this woman d
prisoners, among others one of the
to Seigneur de Villegagnon, was the
was left to the tribes and be killed
feminine acts, and taking on mascu
hair long as was the custom, adorn
and other things the men do. You
strings of bones, arms and legs of
participated in the usual activities
caouyn, jumped and danced joyousl
spent the entire day drinking withou
and his relatives. And having info

ıose husband had been seized and eaten by the enemy,
ause she said that none of her deceased husband's
his death. For this reason she took the bow and
men; she took her children and said: "Kill, my
f your late father, since none of the others made any
cause of the fact that I am not young and pretty. But
brave to avenge the death of your father, my hus-
id so much--she took several of her enemies as
most beautiful girls in the country, who, according
daughter of a Portuguese captain and a savage, and
like the others who were sent there. Putting away all
linity and virility, the widow no longer wore her
ed herself with feathers, a wooden sword in her hand,
would see hanging from the neck of this woman several
her enemies, tambourines made in their style. She
customary of the savages--having well feasted, drunk
y all around the huts there where the older ones
ıt eating, being served by the widows of the defunct
rmed myself being at such rituals, as willingly

Evreux--79 (1
, 868

y [MC: adults] make for them [MC: chi
heir strength. The boys gather pumpkin
n, beginning this practice so early in lif
rksmanship.

611-13) 1864 Tupinamba

ildren] small bows and arrows proportioned
s and put them up as targets, then shoot at
fe that they train their arms and sight in

882

882 STATUS OF ADOLESCENTS--cultural definition of adolescence (e.g., age limits); beliefs and attitudes about adolescents; prerogatives and disabilities of adolescents; relaxing or tightening of social control for each sex; residence shifts at puberty (e.g., removal of boys to men's house or to home of a grandparent or maternal uncle); readjustment of social relationships; etc.
See also:

Age stratification 561
Men's clubs 578
Residence rules 591
Social control 626
Legal liability 672

7: Evreux--87-
116, 561, 882

Girls of the f
say girl or wom
place and take c
they are soon d
Frenchman, in
in marriage.

ourth period, between 15 and 25 are called kougnanmoucou, that is to
nan fully developed. . . . [88] They do the housework, taking their mother's
care of the things necessary for the family to subsist. At this period
emanded in marriage, unless their parents are reserving them for a
order to have an abundance of merchandise. If not they are soon given

3: Thevet--Fol. 946 v. -947
116, 841, 881

who takes them out, carrying a br
things [AM: which they call maé]
put back to bed again and only give
They remain thus for a month unti
second menstruation, which they c
noise] they cut their chests, their
buttocks, which are slashed like th
diet is not so strict, but they do no
as they used to. They sit silent in
begin to go back to the fields after
Then every time they have their m
clean themselves with a smooth wh
ing any food or beverage, and the
saying in their language aikoaip 'I

and and some cotton on a potsherd, lest some bad enter their bodies through their vulvas. They are n flour, boiled tubers without salt, meat and water. l they menstruate for the second time. After the all pororoipok, [AM: that is to say make another stomachs, as well as the back, without sparing their he back and the stomach. The following month their ot speak with others and they do not go to the fields their beds picking cotton. The third month they having been smeared with a black paint [AM: genipa] enstruation, which lasts for three or four days, they ite stick three feet long. They refrain from touch- married women do not sleep with their husbands, am ill, please don't get near me."

8: Soares de Souza--311-312
116, 881, 833

No girl sleeps with a man before
the first time virgins tie a cotton th
Thus everybody knows their conditi
has to break these strings, so that
A girl who loses her virginity, eve
strings lest the devil take her away
virginity and they do not fail to find

her first menstruation. When they menstruate
hread around the waist and around the upper arm
on. When the husband takes their virginity the g
it will be known that she has been made a woman
n if it has happened secretly, has to break the
. Parents do not bother about their daughters'
a husband even if this has happened.

7: Evreux--80-81 (1611-
116, 561, 857, 868

The third grade includes the children betwee
kounoumy. At that age they do not stay any lon
follow their fathers and learn how to work by ob
to secure food for their family, they go to the b
to pierce fish with their arrows. It is somethin
they sometimes spear three fish with one blow.
of toucon or in poussars which are a kind of ful
loads of oysters or clams and bring them home
they go [81] of their own accord and they admit
that their elders have acted in the same way.

n 8 and 15. The boys are then called
ger at home with their mothers, but
observation. They do their best in order
ush to shoot birds, they go to the sea
ng worth seeing, the ingenuity with which
They catch them also with a line made
ling board or little seive. They gather
. They are not compelled to do this,
that this is the duty of their age grade and

Warriors are selected in differen

1. abalizar

others become such on account of th
with their Tamaranas (a very freque
ceremony, they fast for two moons,
and hold a great song-fest, celebrati
been made a warrior they put in a
possible for him to descend, and the
ing given a little beer on descending
of a jaguar (of which there are many
number of blows upon the head, the
of the eldest makes him a gracious p
dance is held, and he is made a warr
is able to take many wives, with kno
and the rest concubines.

t ways: sometimes the chiefs choose (1) them,

eir having killed many men and broken their heads
nt custom among them). After having undergone th
and at the end of this time they rejoin their tribesm
ng with beer, and everyone drinks; and he who has
high-strung hammock, in such a way that it is im-
re he stays for three days without food or drink, be
, and with a cape made from the skin of an onça, or
in these parts); upon his return they deal him any
face, and the whole body; and, this being done, one
present, and then they give him a woman, and then a
rior, and as such is well regarded among them; he
wledge of which [18] the first is the principal wife

1: Staden--147 (1553-54) 1928 Tupinamba
116, 582, 881

"They betroth their daughters at an early age, and when they are grown up to womanhood, they cut off the hair from their heads and scratch peculiar marks on their backs, tying at the same time the teeth of wild beasts round their necks. The hair grows again, but the cut is treated with a substance so that it remains black, and this is held to be a great honour.

After these ceremonies they deliver the girls to those to whom they are betrothed, but without any further ceremony. The men and women behave themselves decently and do their business secretly."

18: Anonymous--440 (1584) 1844 Tupinamba
116, 273, 884

Children do not drink wine, and when a young man drinks for the first time they organize a big feast, and they paint themselves, since from that time on he is considered to be a grown man.

2: Thevet--205
116, 881

The girls incise their bodies for thre
they can endure it no longer. During th
go out, and do not touch the ground. Th
purpose.

(1555) 1878 Tupinamba

ee days after their first menstruation until
ese days they refrain from certain foods, do not
ey remain sitting on a stone prescribed for the

8

883 ADOLESCENT ACTIVI
(e.g., dating, loiterin
adolescent organizatio
adolescent recreations
(e.g., reactions to soc
Cliques, gangs, clubs, and vi
Welfare organizations . . .
Socialization . . . . . .
Education . . . . . .
Slang . . . . . .
Loafing and loitering . . .
Child labor legislation . .

83

TIES--behavior patterns characteristic of adolescents
g); economic activities expected of adolescents;
ns (e.g., work groups, cliques, bachelors' clubs);
(e.g., expeditions, picnics); adolescent problems
cial pressures for adult behavior); etc. See also:

siting 57
. 74
. 86
. 87
. 192
. 461
. 466
Mutual aid 476
Athletic sports 526
Dancing 535
Courtship 584
Juvenile delinquency 674, 738
Premarital sex relations 836

81

7: Evreux--89
116, 561, 885

The fifth degree includes the yea
height of her vigor as well as the n
out other addition, which means in
in the prime of life. During this p
of their youth, nevertheless they a
dirty, . . .

(1611-13) 1864 Tupinamba

ars 25 to 40, during which time the woman is at the
nan; and is called by the general title Kougnan, with-
French, a matron [maistresse femme] or a woman
eriod the Indian women still have traces of the beauty
re beginning to decline... and starting to be ugly and

7: Evreux--90
116, 561, 887

The sixth degree from 40 to the end o
these years they still produce childre
preside at the drinking bouts and othe
caouin, where the women talk. When
women roasted their bodies, collecte
to say soup, boiled the intestines in l
bages of their land with it. Then they
body by little girls. The old women
are received. They teach the young
language than young women. They ar
however, that I met some who were v

(1611-13) 1864 Tupinamba

of life includes the women called ouainuy. During
en. They have privileges as family mothers. They
er revelries. They are the mistresses of the
n they were allowed to eat their slaves, the old
d the grease which dripped to make mignan, that is
arge clay pans and then mixed flour and the cab-
y divided the shares which were brought to every-
start the laments at mourning and when guests
girls. They are more corrupt and brazen in their
re very dirty when they reach old age. It is true
very good, honest and charitable.

7: Evreux--82
116, 561, 885

The fifth age grade is between 25
ava....Ava-ete means strong, robu
but not war leaders. They look for

and 40 and those between these ages are called
ast, valiant, fierce. They are then good warriors,
wives during this period.

7: Evreux--81-82
116, 561, 883

The fourth grade is made up of the kour
of 15 and 25. They give themselves energ
and therefore are selected as paddlers in
They also go hunting with dogs and train t
They do not yet wear karaiobe, that is to
their genitalia as married men do, but the
They can talk freely with their elders, wi
bet, where they have to listen. They are
During this period they are most helpful t
fishing. They are the more so in that the
to maintain a wife. For this reason their
at this age. They give them a new name i
ouassou-remee-seon, that is to say, the

(1611-13) 1864 Tupinamba

noumy ouassou or big boys between the ages
etically to work. They get used to paddling
war expeditions. They make the war arrows.
hemselves in shooting and spearing large fish.
say, a piece of cloth tied up in front to conceal
ey cover that part of the body with a palm leaf.
th the exception of such meetings as the car-
ready to be helpful to those who are older.
o their fathers and mothers by hunting and
y are unmarried and therefore are not obliged
parents are deeply chagrined when they die
n sign of grief, which [82] is ykounoumy-
ig boy who died in his adolescence.

7: Evreux--87
116, 561, 836. 883

Girls in the third period, between 7 a
girls. At that age most of them lose the
age they must not be found with it. The
cotton, make hammocks, weave course
and cooking. They remain silent when t
speak very little at that age, when they

(1611-13) 1864 Tupinamba

nd 15 are called kougnantin, that is to say
eir virginity...and they believe that after that
y learn then all the duties of a woman: to spin
fabrics, sow, plant, flour and wine making,
hey are in a company with men. Generally they
are not together with other girls.

7: Evreux--83-85
116, 561, 888

The sixth degree includes, the ye
honorable of all, it is this one which
and prudent chiefs among them:. . . th
below them in age. The one who has
say ancient and old man: He is not
at their will and ease, and more [84
the custom of the nation, than for an
the Carbet and speaks slowly and gr
clearly what he wishes to say, . . . At
seated and served; and among the yo
the most honorable serve him, these
host. In the dances which occur, th
beginning with a very low voice, but
as our music. Their wives take car
and if the food is difficult to eat, the
their number dies, the old men pay
him. It is true that if he dies in ba
marate-Kouapee-seon, that is, old
also the children of the latter and al

ars from 40 to death, and this degree is the most
crowns with respect and majesty the brave soldiers
ose of this age are honored above all those who are
achieved this degree is called Thouyuaĕ, that is to
more assiduous than others in work, for they work
] to serve as an example to the youth and to follow
y other reason: he is listened to with silence in
avely without falling over his words and explains
a Kaouinage [MC: drinking] feast, he is the first
ung women who pour the wine and present it to him,
are the young girls most closely related to the
e old men entone the chants, and give the key,
grave, always maintaining almost the same time
e of them, wash their feet, bring them their meals,
y prepare it so it will be easier. When one of
him honor, weeping like the women, and calling
ttle, they call him by another name which is
nan dead in the midst of weapons: which ennobles
his race, . . . [85] Those who die in their own beds

7: Evreux--83-85
116, 561, 888

are not without honor, each one i
souyee seon, that is, the good old

s judged according to his merit, and is called
l man who died in his own bed.

7: Evreux--90-91
116, 888, 775

There were at Fort St. Louis two kind
bring me their little wares, and when they
themselves for not having made better. I
[91] they die they are not much mourned n
easy to have young. I will permit myself
hold that women have great difficulty after
fathers dance, beyond the mountains and t
a few of them do arrive. They become ve
there is this distinction between the old m
venerable, and represent in their way, gr
women of this country are crabbed and wr
ing that, they are very respected, as muc
especially by the girls and young women.

1611-13) 1864 Tupinamba

old Tabaiares women, who never failed to
offered them to me they wept and excused
haven't much hope for these old women: when
or regretted, since the savages find it very
to say that the savages, through superstition
they are dead, to find the place where their
hat most of them are left by the wayside, if
ry dirty, when they reach a decrepit age, and
en and old women, that the old men are
avity and authority; on the contrary the old
inkled like a burnt parchment: not withstand-
h by their husbands as by their children and

885 ADULTHOOD--conception of the prime of life
status; differential status and activities of ad
subsequent to marriage; concepts of the ideal
See also:

Social mobility	55	Ethical	
Leisure-time activities	517	Activiti	
Age stratification	561	Celibacy	
Sex status	562	Civil ri	

; cultural definition of adult
ult males and females prior to and
man and the ideal woman; etc.

ideals 577
es of newly married persons 585
. 589
hts 641

888

888 STATUS AND TREATMENT OF THE AGED--cultural definition and explanation of old age; idealized and derogatory evaluations of old age; conception of the ideal old man and old woman; symbols and synonyms for age and longevity; prerogatives and disabilities of the aged; special exemptions (e.g., from legal sanctions, from taboos); etiquette toward the aged; treatment of the aged (e.g., exploitation, neglect, obedience, respect); support of the aged (e.g., investments, fees for services, annuities, pensions, assistance from relatives); care of the aged; customs of abandoning and killing the aged; etc. See also:

Investment 454
Insurance and annuities 456
Age stratification 561
Etiquette 576
Status of widows 589
Family relationships 593
Polygamy 595
Legal liability 672
Incidence and relief of old age dependency. . 737
Social insurance 745
Last favors before death 783

84